

QUESTION BOX

1. What institution offers eight courses—five of them on the Bible?
2. What should we be most interested in doubling?
3. What is "good united" said to overcome?
4. What Baptist mission station stands at the fork of two mighty rivers?
5. Who is going to Liberia to study conditions?
6. How do you pronounce Yachowfu?
7. What have the Czecho-Slovak peasants voted to do about their farm lands?
8. How many Negro Baptist churches are there in Cleveland?
9. What kind of test is the W. W. G. Secretary putting out?
10. What are women said to have always been?
11. How did Brown propose to begin with his group?
12. How many kinds of boys did Mr. Roosevelt say there are?
13. What is the Prayer Calendar topic for March?
14. What did the National Conference of Church Women declare to be the only adequate power to meet the needs of these times?
15. Baptists have responsibility for evangelizing what three republics in Central America?
16. What does Gov. Milliken say is the greatest danger facing our country today?
17. Who is director of the Publication Society's Department of Daily Vacation Bible Schools?
18. How many Associations have the Baptists in Japan?
19. What nation is the *acid test of Christianity*?
20. Where are the effects of prohibition seen?

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MISSIONS

A BAPTIST MONTHLY MAGAZINE

HOWARD B. GROSE, D. D., Editor

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CONTENTS FOR APRIL, 1920

GENERAL:	PAGE
In the Vestibule of the April Issue..	195
Christianity's Fruitage in China. (Illus.)—Mrs. Lillie S. Bousfield..	196
What Central America is Asking of Us. (Illus.)—Richard Haldane..	197
Tutoring Tony—J. F. Wilcox.....	200
Quicken—A Poster of Promotion..	201
Can We Do It?.....	202
Ye Men of God, Arise. (Hymn)..	204
O, Holy Light, Shine On. (Hymn.).	205
Concerning the New Paper.....	206
Women's Cooperation in the Great Financial Ingathering—Martha H. MacLeish	207
The Standard Plan in the Local Church	208
In Slum and Suburb. (Illus.)—C. A. McAlpine	209
She Gave Her Daughter.....	211
The Re-Creation of Pennington's Group—Wm. Reid	213
Woman's Place in the World—Mrs. H. W. Peabody.....	216
Interchurch World Movement Notes. 217	
 EDITOR'S POINT OF VIEW:	
The Standard Plan of Campaign; A Resultant Value	218
A Mistaken Policy; Note and Comment	219
 GENERAL:	
A Rider of the Old Fremont Trail. (Illus.)—Coe Hayne.....	221
National Conference of Church Women at Washington.....	224
The Baptist Hospital in Puebla. (Illus.)—C. S. Detweiler.....	226
Vembia Mbundu, the Witch Doctor..	228
Education and the Negro—Marjorie Seymour Watts	230
International Problems in Missions..	232
From the Editor's Note Book.....	233
The Japanese Annual, With Charts..	234
What the Missionaries Accomplished. 236	
Summer School of Missions; Together; A Call to Thank-offering..	237
Really Their Own Parlor. (Prize Story, Illus.).....	238
Items From All Sources.....	239
 FROM THE WORLD FIELDS:	
HELPING HAND: Mrs. Montgomery's Notes; How Each May Help; An Appreciation	240
TIDINGS: Forward in Christian Americanization; My Purpose; Get Out of the Rut; Dean Brawley Goes to Liberia	241, 242
FROM THE FAR LANDS: Rev. C. H. D. Fisher; Station Snapshots; Missionary Record	242-244
FROM THE HOME LAND: Work in Salvador; Rev. G. R. Richards..	244, 245
 WORLD WIDE GUILD:	
Attention; Intelligence Test	246
 CHILDREN'S WORLD CRUSADE:	
God Wants the Boys and Girls; Just Boys	248
 EDITOR WITH HIS CORRESPONDENTS...	
249	
 THE OPEN FORUM:	
Relation of the Woman's Missionary Society to the Hundred-Million-Dollar Campaign	250
Prayer Calendar; The Work Remaining	251
West China on the Map.....	252
With the Books	252
What Our Friends Are Saying.....	253
 ILLUSTRATIONS:	
The Women at the Tomb.....	Cover
Missions in Pictures	194
Chinese School and Workers.....	196
Map and Scenes of Central America.	198
Mission School and Baptist Church at San Salvador	199
Quicken—Interchurch Slogan	201
Lathan A. Crandall, D. D.	206
Vacation Bible School.....	210
Buddhist Bulletin	212
Historical Picture; Dr. C. A. Woody	222
Views Baptist Hospital, Puebla, Mexico	226, 227
Hospital at Yachow, China.....	229
Japanese Annual Charts	234-236
Parlor at Baptist Missionary Training School	238
Rev. C. H. D. Fisher	242
Gerald Ray Richards	245
W. W. G. Picnic in Iowa.....	246

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Mission Stories Told in Pictures

1. MEXICAN PEON; MUST BE UPLIFTED
2. CUBAN BOY; TO BE FREED FROM BARS
3. MAMMA'S SUNSHINE—A TYPE
4. STUDENT IN LIBRARY AT HOWE BIBLE INSTITUTE,
MEMPHIS, TENNESSEE
5. THE SPIRIT OF LIBERTY AND LOYALTY



These photographs are from the collection in the Stereopticon Department, General Board of Promotion.

MISSIONS

VOLUME 11

APRIL, 1920

NUMBER 4

In the Vestibule of April Missions

MISSIONS takes this its last opportunity before the Week of Ingathering to help on the great Campaign. When the May number reaches our readers the Week will probably be under way, and the Northern Baptists will be making some of the most important chapters that have ever been made in our denominational history. If we could only reach a million Baptists and impress that fact upon them, that would surely tell upon the result. The thing we have most to fear is inadequate preparation, lack of information that inspires, preoccupation, together with an unknown quantity of indifference. There is no question that everything that hinders should be laid aside for the next month, and a willing service be rendered to the full extent asked for by the Campaign Directors. Nor is there any question about the sufficiency of the Standard Plan of Campaign. The question is simply whether all the churches will adopt and actually put it through. With so much at stake, this certainly is not too great a sacrifice of time and talent and money to ask of a disciple of the Lord Jesus Christ. Remember what was said in the March issue about Team Work. Are you in a Team? And at work?

April *MISSIONS* invites you to much that is worth your while. Knowing that our readers are busy people, we do not waste much space. Every article and item in *MISSIONS* is there for a purpose—and this month you will find such a wealth of itemized information as we have not been able to give for a long time. Then we have some exceedingly fine illustrations, beginning with the cover, which tells the Easter story. The angel and the empty tomb, the women with wonder and joy intermingled on their rapt faces—this is the Gospel's answer to the sorrowing. "He is not here, for he is risen."

Then how those children in the frontispiece plead for help and opportunity and justice. The young colored woman in the library surely is worthy of fair

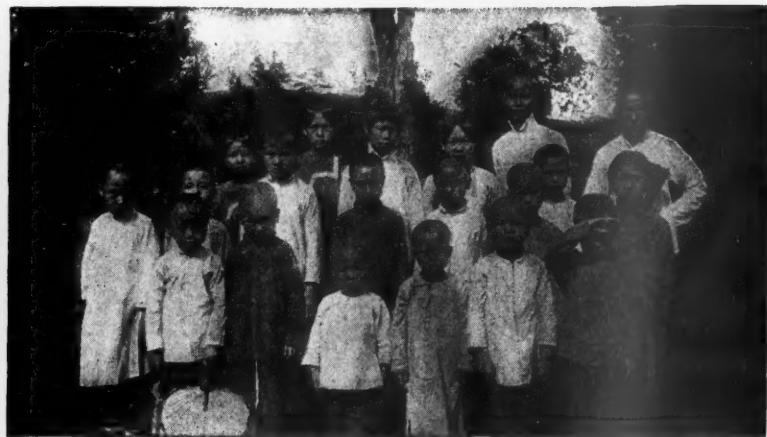
treatment by a Christian people. The Central America pages convey the atmosphere of the semi-tropics where the Gospel is so sorely needed. We go into campaign hymns a little, too, by way of promotion. Dr. Aitchison is right in thinking that if we can get a singing campaign, nothing will do so much to arouse the desired spirit of enthusiasm. Don't start back at the thought of a new piece of music. Try it and see whether it ought to go into your hymn-book as a permanent place-holder.

Our women—Mrs. Peabody and Mrs. MacLeish—have messages of moment. Mr. McAlpine shows how the Vacation Bible Schools are needed in suburb as well as slum. That story, "She Gave Her Daughter," puts life enlistment intensely. Mr. Reid's sketch, "The Recreation of Pennington's Group," is exactly in time. From the National Conference of Women you pass to our Hospital at Puebla; then swiftly to Africa and a marvelous transformation. Miss Watts, a new contributor, pleasantly pictures the life at Hartshorn College; Mr. Liphard reports the Board Meeting in Boston, with its international features; the Japanese Annual introduces enlightening charts; we look in at the Training School Parlor through a prize story; and then there are pages of news gathered from all sources, with field news from our own missions. The Children's World Crusade has a prize contest heading; and Mrs. Aitchison, in her Forum, tells what's what about the campaign. The Editor, too, has some chat with his correspondents; there is a glance at books, and a column of kind things our friends are saying about *MISSIONS* in its new dress. The advertisements carry the interest right on to the last cover page—for we have no advertisements that cannot be commended to every reader, young or old.

If you knew what we have in hand already for May number, you would look eagerly for its arrival. By the way, that is a fine campaign slogan—"Quicken!" Think it out. Note how aptly it is applied in the poster on page 201.



DEACON THUNG-CHON-PAK
A PILLAR OF CHURCH AND A STAUNCIEST CHRISTIAN



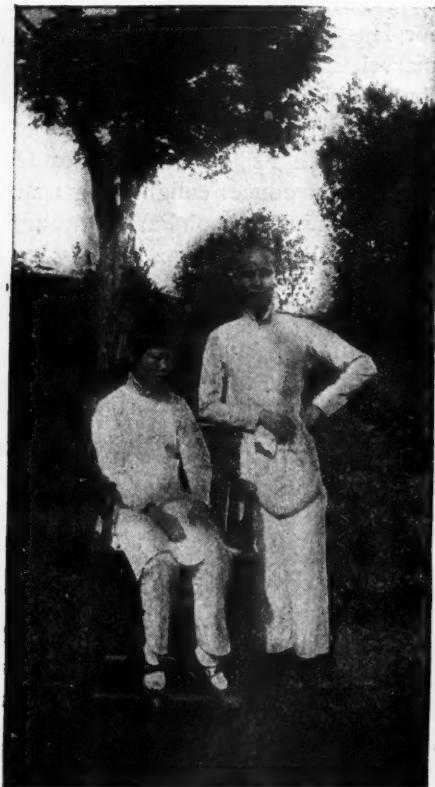
GIRLS' DAY SCHOOL AT VONG-HIONG

Christianity's Fruitage in China

IN the upper left-hand corner is Deacon Thung-Chon, one of the pillars of the Church in the Vong-Hiong Valley. One of his sons is the preacher of the City Church at Changning, and another son is in the Academy at Kaying. Moi-Shuk-Tsi, a daughter, is in school at Kaying, and her teachers consider her a splendid example of Christian girlhood. The deacon is a degree man, and a farmer, and is noted for his ability and genuine Christian character. He gives unsparingly of his time and of all he has for the extension of the kingdom of Christ. We see him also in the second picture, with Mr. Liau, who is the preacher of the Vong-Hiong Church. Mrs. Liau, the teacher of the school, stands in the middle of the group. It is a Girls' Day School, but there are about as many little boys in it as girls.

The young preacher and his wife are below, on the left. He graduated from the Theological Seminary at Shanghai, and she was a pupil in the Girls' School at Kaying, of which Miss Campbell is the principal. The preacher and his wife are held in high esteem by the people of Vong-Hiong, and are an illustration of what a Christian education can do. The Christian family group speaks for itself.—*Lillie S. Bousfield*.

Changning (chōng-ning) is a center for the Hakka-speaking Chinese. Population in field, 1,500,000; churches, 6; members, 247; schools, 11. Rev. E. S. Burkett and wife, and Dr. Lucile A. Withers, are the staff at work; Rev. and Mrs. Bousfield on furlough.



PASTOR LIAU AND WIFE OF VONG-HIONG



A CHRISTIAN FAMILY IN CHANGNING, SOUTH CHINA

What Central America is Asking of Us

THE EARLY DAYS OF DIFFICULTY AND THE NEW DAWN OF PROGRESS

BY RICHARD HALDANE

ILLITERACY, poverty, and superstition are the black clouds that enshroud Central America. But descriptive of the new day that surely will come were the words of an old bedridden woman whose neighbors came in every night to light the candles about her bed to keep away the evil spirits. On the night of her conversion she said: "No, no, I have no need for candles now. I have the Sun in my heart."

The above incident is illustrative also of the methods of the Roman Catholic missionaries who came to Central America with the Spanish and Portuguese conquerors and whose zeal outran their wisdom. Christian ordinances were grafted upon paganism with pitiable results. In Latin America Roman Catholicism is found at its worst.

When our own Rev. A. B. De Roos, missionary among Spanish-speaking people, first went to Nicaragua, there was scarcely an avowed evangelical Christian in that whole country. When he left it there were several strong congregations with church buildings and groups of believers in many towns and villages. Those pioneer days were days of severe persecution. The priests would attack Mr. De Roos on the streets and in hotels and in railroad cars. They burned on public dumping grounds the Bibles he distributed; they excommunicated him publicly in every town he entered, urging the people to curse and stone him. For three long years he never walked the streets in safety. It was almost a miracle that none of the vicious attacks made upon him resulted in his death. Never did he preach a gospel sermon but that the mob would throw stones, or come with revolvers and knives and threaten to take his life.

In 1830 a colporter employed by the American Bible Society traveled from the coast to Quito, the capital of Ecuador, and thence along the Andes toward Bogota, the capital of Colombia. But he was never heard from after he left Ecuador. It is supposed that he met an untimely end in some lonely spot in the southern part of Colombia.

After the lapse of more than seventy-five years, a young man scarcely past twenty-one, employed as a colporter by the American Bible Society, followed as far as possible the trail of the first colporter. At Pelileo, Ecuador, this American youth was halted in the public square by a Catholic priest who demanded to be shown one of the Bibles the colporter was offering for sale. Angrily the priest threw down a dollar for the book.

"What do you intend to do with it?" asked the colporter.

"I shall burn it in the plaza that all may know that you are an enemy of the faith," declared the priest.

"I cannot sell you a Bible then," said the young man positively.

The priest insisted and by his loud talking attracted

a crowd of natives about him. He was inciting them to mob violence when a young Ecuadorian stepped out from the crowd, spoke a word in favor of the stranger, and walked away with him. He gave the colporter a list of the names of the liberal people of the town who might be induced to purchase Bibles.

"Why did you protect me?" asked the colporter in gratitude.

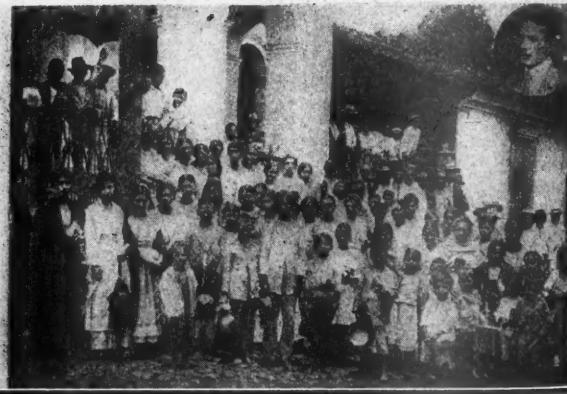
"We have a Bible in our home," was the reply.

Later the colporter saw this Bible. It bore the imprint of the American Bible Society, dated 1825. It was without doubt one of the Bibles distributed by the first colporter to enter Ecuador seventy-five years before. The colporter found two of them in his travels in Central America, and in both instances the owners of the Scriptures were not suspicious of him, nor could they be intimidated by the priests.

The colporter who made this tour for the American Bible Society is now the superintendent of the Department of Latin North America of the American Baptist Home Mission Society. His name is Rev. C. S. Detweiler. This month (April) he is returning to New York after an important mission to the Central American republics in behalf of the Society. There was the likelihood that there would be with him in attendance at the Interdenominational Regional Conference, at Guatemala City, Dr. Homer J. Vosburgh and Dr. Clifton D. Gray to represent our denomination in the large plans that are to be laid for the evangelization of Central America. It is significant that Christian education was a question that occupied the foreground every session of the five-day conference program.

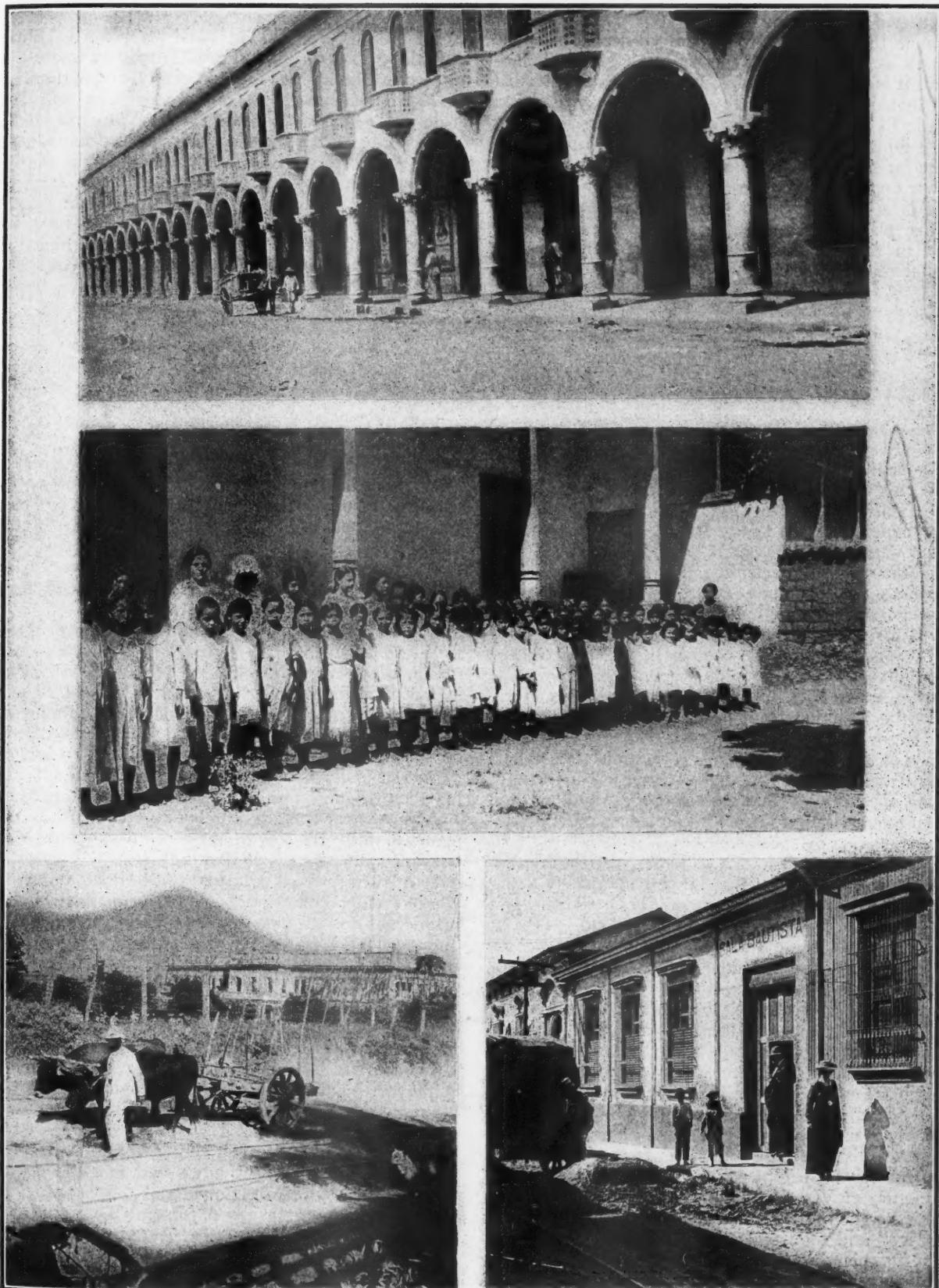
"Shall the children of Baptist church-members in Central America attend schools where the teaching of Roman Catholicism is compulsory, or shall we provide a Christian education for them?" This was the challenge of the National Committee of Northern Baptist Laymen in 1919, and it remains to be seen whether Baptists of the North will answer that challenge in their present campaign for One Hundred Million Dollars.

We are reminded that Baptists have exclusive responsibility for evangelizing the three republics in Central America—El Salvador, Nicaragua, and Honduras. The good beginning that has been made in El Salvador and Nicaragua augurs well for a realization of the trust that has been committed to us. There is a tremendous lack of educational facilities for children in the three republics just named. But even if there were better facilities in the public schools it is next to impossible for the boys and girls of our church-members to attend these schools because of the ridicule and persecution by the Catholic children, letting alone the fact that Protestant children are compelled to submit to the teaching of Roman Catholicism.



TOP ROW: 1. STREET SCENE IN NICARAGUA. 2. STREET SCENE IN GRANADA, C. A.
CENTER: 3. MAP OF CENTRAL AMERICA, SHOWING OUR MISSION FIELDS
BOTTOM ROW: 4. PRIMITIVE INSTRUMENTS, GUATEMALA. 5. CHURCH AT SANTA ANA, SALVADOR

This is Our Lesson in Mission Geography for this Month



TOP ROW: REINFORCED CONCRETE BUILDING IN SAN SALVADOR, UNDAMAGED BY THE EARTHQUAKE
 CENTER: A MISSION SCHOOL IN CENTRAL AMERICA
 BOTTOM ROW: NEW NORMAL SCHOOL, SAN SALVADOR; BAPTIST CHAPEL IN SAME CITY

Since the teachers of these much-needed schools, as well as the pastors of the churches, should be natives, it is gratifying to know that plans for normal and theological schools are well under way at Santa Ana in El Salvador, and Managua in Nicaragua. But these joint plans of our Home Mission Societies will come far short of fulfilment unless we take advantage of our opportunity now.

It is a joy to hear of the great things that are taking place. A meeting-house designed in every way to meet Baptist needs in San Salvador, the capital of El Salvador, will soon be erected by the

Home Mission Society. Mr. and Mrs. W. B. Hilton are sailing to open a mission in Honduras under the auspices of the Home Mission Society, and Mr. Lance A. Mantel is expected soon to join them with his bride, Miss Mildred E. Mason. The Woman's Home Mission Society is planning to send two more next fall. What splendid gifts for the building of the kingdom; gifts of life that beautify and make dynamic the monetary gifts of the devoted Christian people interested in the establishment of Baptist missions in Latin America as elsewhere. Do you think the Board of Promotion is asking too much of you?

Tutoring Tony

BY J. FOSTER WILCOX

THE ancient Roman citizen added to his nomen or gentile name a third name to denote the family or gens to which he belonged. "Tony" is a cognomen given to the Italian lad who comes to this country, and whether his name be Raphael, Victor, Filberto or Thomas, he is known as Tony. The appellation is not to be compared with the coarse and improper word "Dago," which the thoughtless use, but is a respectful though familiar designation.

Tony is the tailor, the bootblack, the fruiterer, the newsboy, and the common laborer whom we meet daily. As we pass him on the street we little appreciate the ambitions and desires which linger in his heart, for we seldom get close enough to him in friendship to receive a frank revelation of his character from his lips. In my work with Tony I have found him very much like the average American, and often more willing to pay with patience and cheerfulness the price of success.

Tony comes to America to better his condition in life. Ofttimes we say that he is after money alone, but this is not always the case. Tony represents a large class of young men who intend to make America their home and who desire to acquire our language and become citizens. True, like all well balanced persons, Tony realizes that money has purchasing power in all kingdoms. The body must be sustained and clothed and just as Jacob's first thought was for his temporal needs when he asked God for food, raiment and shelter, so the natural instinct prompts Tony to seek self-preservation and the necessary comforts of life.

Tony is usually easily influenced along many lines. He loves his homeland and longs for familiar scenes and faces. He begins the grind in America and being lonely craves companionship. He finds brothers of his tongue in the crowded and unsanitary "foreign district" and soon finds that America—or that part of it in which he lives—does not correspond with his dreams. He is forgotten and neglected and becomes a part of the great unsettled mass covered by the term "foreigners." Why should he love our flag and appreciate our institutions of which he knows little or nothing? Has he not a right to feel that

we are not interested in him or his welfare when we fail to even notice his presence among us? One in ten of our population cannot read or write our language, and out of 17,500,000 foreign-born in this country, barely 6,000,000 have become citizens. In this very hour thousands of these men, ignorant of true conditions, are being made the tools of radicals for the overthrow of our government.

Not having become interested in Tony we have failed to appreciate his ideals, aims and purposes. Ofttimes we have looked upon him as a wild-eyed, blatant intruder, who has had little good in him, and for whom we have had no responsibility. But we are coming to see the injustice as well as the danger of such an unchristian attitude, and secular as well as sacred institutions are seeking to make Tony and his alien neighbors worthy of citizenship in our land.

A few years ago we were quite indifferent to the presence and practices of these strangers, but today we are wondering what their presence will mean in coming days to the institutions upon which our civilization rests. The Baptist Brotherhoods have a most wonderful opportunity to render a great service, not only to Tony but to America. Let us assume that thousands of groups are ready to organize English classes for these foreign speaking friends.

Two or three consecrated men in a group, or even one, may render a service far reaching and blessed. Inexpensive books and charts may be secured through our office which will make plain the methods to be employed. Tutoring Tony is a delightful task and his rapid development, deep appreciation and abiding gratitude well repay us for our ministry. Tony's heart is human, and in presenting to him a new language in a brotherly way, we will find the opportunity to present also the claims of the Christ. The writer has found great joy in tutoring Tony, and presents his cause in the hope that Americanization may be one of the great objectives of Brotherhood work.

Do not magnify the difficulties nor permit prejudiced persons to influence your action. We have a great contribution to make as Baptist men and we are convinced that no other agency in the church is better equipped for this than the Brotherhood.

Quicken!

YOUR CONSCIENCE
YOUR GIVING
THE NEW WORLD
MOVEMENT OF
NORTHERN BAPTISTS
THE COMING OF THE
KINGDOM OF HEAVEN
ON EARTH

*The Northern Baptist Convention
cooperating with the Inter Church
World Movement*

WEEK OF FINANCIAL INGATHERING—APRIL 25 TO MAY 2, 1920

**THE GENERAL BOARD OF PROMOTION
OF THE NORTHERN BAPTIST CONVENTION
J.Y. Aitchison, D.D., General Director**

Can We Do It?

**CAN NORTHERN BAPTISTS RAISE ONE HUNDRED MILLION
DOLLARS IN EIGHT DAYS?**



HIS is the question being most frequently asked just now. The answer is simple—of course we can. But *will* we? That question is more difficult of answer.

If we are to succeed two or three things must be kept constantly in mind.

FIRST. This is the greatest undertaking any body of Christians ever set their hand to. The world marveled at the audacity and daring of the Methodists in their attempt to raise \$85,000,000 last year. It was a gigantic task. But there are three times as many Methodists in the Northern States as there are Baptists, and yet we have set out to raise fifteen millions more than their goal. We have rejoiced most heartily and thanked God most sincerely for the wonderful success of the Southern Baptists in raising considerably more than their seventy-five millions. But we must not forget that there are two white Baptists in the South for every Baptist in the North. Moreover, it is doubtful if we can create that wave of spiritual fervor and enthusiasm which swept over the South.

All of which means that *if we are to succeed we must take this task with tremendous seriousness*. It is to be feared that there are a good many of us who have not yet awakened to feel this. It is the biggest thing any body of Christians ever attempted. Do we realize it? We need first of all to get this firmly fixed in our minds.

SECOND. If we are to succeed we must have the hearty cooperation of every Baptist. If any considerable group of our people are laggards, fail to arise to the challenge of the hour, we cannot possibly succeed. Heretofore when we faced tasks similar to this the question has been, "What shall I give?" That is not the question now. It is not inclusive enough. It is not the fundamental question today. The real question now is, "What shall I do?" Before we face the question of what we shall give we must do a lot of hard work. There are multitudes of our people who have not yet caught the vision, who do not comprehend the situation, who do not know what it is all about, and they must be informed. They must be inspired. Who is going to do that? If it is done at all you and I will do it. If we do not do it, it will not be done. We need right now *One Hundred Thousand Boosters*. Will you join and go to work now? Never mind what you are going to give. Settle that by and by. What are you going to do?

THIRD. If this New World Movement is to succeed we must all fall into line. A Standard Plan of campaign has been laid out, by men who have had long experience in this kind of work. You and I might have devised a better plan. But we have not time to try experiments now; the time is too short to work up any plans and try them out. May second will be here before we can put them to test. Here is a Plan which has been worked out by men of experience. They have proved that it will work if people are willing to work it. It has never failed when people have taken it seriously. Therefore, since we have not time to experiment with our plans, let us take this and prove that Baptists as well as others can make it succeed. Of course, we Baptists are very individualistic. We like to work things out in our own way, and much of our strength lies here. But just for once let us demonstrate that nothing can stand in the way of individualists when they *get together*. We are not going to give up our individualism, but for once we are going to work as a great mighty team. Let us take the Plan, then, and put it through in every church—even those churches which have a PECULIAR situation.

FOURTH. If we are to carry this New World Movement to success, we must realize that it is first, last, and all the time a *Missionary* program. There is nothing for ourselves in it. We are doing this for the "other fellow." There is no thought in it as to what we are to get out of it. This is not a movement to build up our church. We will take care of that ourselves. *This is an effort to extend and expand the Kingdom beyond the limits of our parish.* If the question gets into our minds as to what we are going to get out of it, the Movement will surely fail. Let us not allow ourselves to talk about this question. Let us not think about it. Remember that the whole spirit of this campaign is *Missionary*. We are making one great supreme effort to carry the Gospel to the ends of the earth.

Important Note from Doctor Aitchison

It will be recalled by our constituency that Northern Baptists at Denver approved the Survey which called for \$100,000,000 for Cooperating Societies and Boards during the next five years. The secular press is now giving publicity to the Budgets of the various Denominations cooperating in the Interchurch World Movement. It will be noted that Northern Baptists are represented as asking for \$130,533,000. An explanation is due our constituency regarding the extra \$30,533,000. In the Survey made by the Interchurch World Movement consideration was given to the needs of unallocated and unoccupied fields at home and abroad calling for over \$300,000,000. Northern Baptists were asked to take their share of this work. Our Societies and Boards voted to accept responsibility for our share up to \$30,533,000, with the definite understanding, however, that the first claim upon all funds raised will be to take care of the work outlined in our Survey calling for \$100,000,000. The Hundred Million Dollar Budget only is being allotted to the States and Churches.

J. Y. AITCHISON.

Rally Songs for The New World Movement

LET THIS MOVEMENT SING ITSELF INTO THE HEARTS OF OUR PEOPLE

Ye Men of God, Arise!

Words by HOWARD B. GROSE

The Challenge Call to Duty

Music by EMIL NIELSEN, JR.



1. Ye Men of God, a - rise! (a-rise!) All val-i-ant souls and true!
 2. Ye Men of God, a - rise! (a-rise!) The call is to the strong;
 3. Ye Men of God, a - rise! (a-rise!) The summons is di - vine;
 4. Ye Men of God, a - rise! (a-rise!) The world with longing waits

Call-ing for no - ble
 Rich in the faith that
 As on the Cross ye
 The pow'r that Christ a-

sac - ri - fice The New World summons you.
 foe de - fies, Ye sing the vic - tor's song.
 fix your eyes, Ye con - quer in that sign.
 lone supplies, The love that re - cre - ates.

The light shines full a - bove; (a - bove;) The
 'T is Christ who leads us on; (us on;) His
 Glo - ry to God on high! (on high!) Sal -
 All ye who seek this pow'r, (this pow'r,) Thro'

earth in shad-ow lies; 'Tis yours to bring to men the love That wins th' immor-tal prize.
 Day in splendor breaks; To ser - vice strong in u - ni - son, His Church at last a - wakes.
 va - tion's anthem raise Till heav-en's cho - rus fills the sky With the Re-deem-er's praise.
 faith and fervent pray'r, Shall in the Mas-ter's tri-umph-hour His glo - rious vic - tory share.

This campaign hymn may also be sung to the tune *Diademata*, "Crown Him with Many Crowns." The original composition above, written for the New World Movement by the Organist of the First Baptist Church, Mt. Vernon, is full of stir, if sung with vigor in marching time.

Theme suggested by the Poster with light from the Cross flooding the earth below

O Holy Light, Shine On

A RALLY HYMN

For the Baptist New World Movement

Words by HOWARD B. GROSE, 1920

Music by WILLIAM B. LIPPHARD, 1920



1. Be - hold! the cross sus-pend - ed high With light di - vine floods earth and sky; The
2. Come, ral - ly then, ye Chris-tian host In ev - ery State, from coast to coast, The
3. In call for help from shadow'd lands Whose peoples stand with outstretch'd hands, Or
4. De-scend up-on us, Ho - ly Ghost, As on the day of Pen - te-cost, That



Christ who gave his own life there Now summons us our cross to bear.
New World Movement our re - ply To that great summons from the sky.
from the home-land scenes of need, We see the Christ in pit - y plead.
we, our hearts with zeal a - glow, In pow'r Di-vine may for - ward go.



REFRAIN

O Ho - ly Light shine on, . . . Un - til a New World bright . . . With



O Ho - ly Light,shine on, shine on, Un - til a New World blest and bright With



love and faith and broth - er - hood Shall all in Christ the Lord u - nite.



This Hymn may also be sung to the familiar tune (Waltham), "Fling out the banner, let it float."

WALTHAM L. M.

J. B. Calkin



Repeat the tune for the Refrain. The Refrain may be used effectively after the first and last verses, or after all as desired.

Light of the World

(Tune, "Warren," or "Benediction")

WRITTEN FOR THE NEW WORLD CAMPAIGN

Light of the world, above its pain and loss
Streams the clear shining of thy glorious cross;
Let fall thy beams upon our own dear land
Till at its heart the conq'ring sign shall stand.

Light of the world in whom we live and move,
Stir all our being with thy breath of love,
Quicken with warmth which thine own grace
supplies
In us the passion of thy sacrifice!

Lord of thy world, whose kingdom knows no
end,
To ev'ry land thy willing servants send;
Time, talents, treasure—they shall all be thine,
Take us and use us, O, our King Divine!

—Mary W. Vassar.

Loyalty to Christ

(Tune, "Battle Hymn of the Republic")

Our hearts have felt the rapture of the presence of our
God,
We are pressing on to victory in the paths too long untrod;
The cross of Christ our symbol, and Salvation through
his blood,
Our hosts are marching on.

CHORUS

Loyalty to Christ assures us
Victory so grand and glorious,
Every foe shall fall before us—
Our God is marching on.

We've heard the call of Jesus, as it echoes through the soul,
Louder than the call of trumpet, or the solemn drum beats
roll,
The God who calls to duty, of heart service asks the whole
As He is marching on.

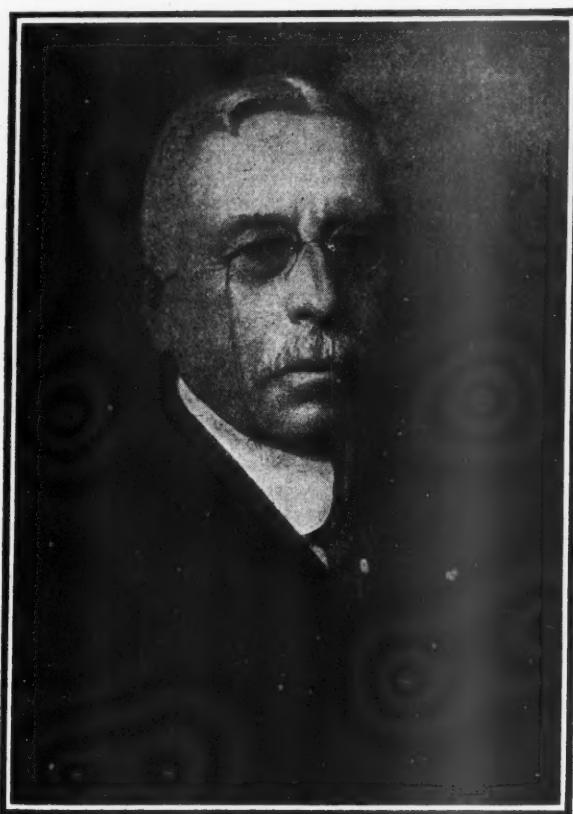
We've hosts of sin to conquer in the name of Christ our
King,
We've souls to win for Jesus, till with joy the heavens
shall ring;
And Gospel words to carry 'till the distant isles shall sing
That God is marching on.

In loyalty to Jesus we will ever do his will,
The God that leads our forces will direct and bless us still;
His everlasting promises, He will in us fulfill,
As He is marching on.

(Note. This Song, adapted for Jubilee use by Louise D. Walker, President of the Woman's Missionary Society of the Baptist Church in Wilmington, Ohio, was sent by her, with the suggestion that as their Society had found it helpful in their meetings, others might enjoy using it. We pass it on.—Ed.)

THE NEW HYMNS

The object of issuing these Hymns is to have their singing by congregations and at conferences add inspiration and enthusiasm to the campaign. The new music can be used by choirs and choruses, while the familiar tunes suggested can be sung by all. The tune "Warren" is called "National Hymn" in some books. The words also go well to "Ernan," thoroughly familiar. The words of "Ye Men of God, Arise," and "O Holy Light, Shine On," might well be printed on the church calendar.



LATHAN A. CRANDALL, D. D., EDITOR-IN-CHIEF OF
"THE BAPTIST"

Concerning the New Paper

The Baptist is now fairly started on its long career. We welcomed it in advance to the fraternity of religious publications and as a denominational coadjutor. Our readers will be glad to see the portrait of the editor-in-chief. The following words from *The Congregationalist*, one of the ablest religious papers in the world, bring greetings from an outside and impartial source:

And here is Volume I, Number 1, of *The Baptist*, with a light yellow cover and varying not more than one-eighth of an inch either way from the present form of *The Congregationalist*. This is the new organ of the Northern Baptist Convention. It starts with a tidy little endowment of \$100,000. Its first number gives evidence of a range of vision that will keep it from being a mere denominational bulletin. Dr. L. A. Crandall, who has been a popular Baptist pastor, is editor-in-chief, and if it can make them work, it is fortunate in having such an impressive list of contributing editors. The venerable but still virile John Clifford is to be its British correspondent. *The Congregationalist* and *The Baptist* ought to be close friends by virtue of the fact that they stand in practically the same relations to the bodies which they represent. We have tried in vain to find something that we could attack in the editorial utterances of the first number. It looks as if this new Baptist paper believes that the main use of a denominational organ is "to major in religion." If we cannot stir up any controversy as in the good old days when *The Congregationalist* and *The Watchman and Reflector* used to "go for" each other every week, we can at least provoke one another to good work and good journalism.

Women's Cooperation in the Great Financial Ingathering

BY MARTHA H. MACLEISH

BAPTIST women have learned much in the past few years of the power of co-operation. We smile as we remember how in times past the women of the former missionary societies of East and West used to look askance at and almost distrust one another merely because they did not know each other, while now we are all proud to be members together of the great National Women's Missionary Societies, whose work and potentialities have grown fourfold since the union of forces.

We smile again when we recall how unusual it was, for women whose specialty was Foreign Missions to have dealings with those whose specialty was Home Missions. Now we have come to see that, whether interest is being aroused and money being raised for Home Missions or for Foreign, practically the same methods must be used and the same processes followed, and that time and strength are saved and the results are enlarged if we unite at many points.

Our women's history is a small epitome of the progress of the whole denomination during these last few years. We are all realizing anew the power that lies in cooperation, and we are moving on to its climax in the great campaign before us, when as a denomination we shall do gloriously a thing so large that a few years ago we would not even have dreamed it.

Perhaps we women might profitably think of a few of the ways in which we can most effectively help in this great denominational effort. First of all, let us drop out of sight temporarily the sex line. In a campaign so tremendous as this, there can be no separate aims or methods for the woman's part. We are simply all Christians together before the Lord, working as never before in a supreme effort for the coming of his kingdom. An adequate, stimulating plan for the whole movement has been carefully formulated and success lies in adhering to it rigidly. In that plan there is plenty of room for the use of us all, whether we be men or women, young or old, to the very last member.

Secondly, whatever we are asked to do, let us do it heartily, as unto the Lord. We can surely so arrange our affairs as to give the major part of our time and strength from April 23rd to May 2nd to service in this campaign. Those who are called to executive positions, where it is theirs to direct activities, should realize that they have been chosen after careful, deliberate thought, by competent people, and should humbly accept the opportunity to serve in that capacity.

Those who are chosen to solicit subscriptions should not flinch before a difficult piece of work, but accept it as a chance for direct service for Christ, never fearing but that he will give the wisdom and the fit words to be spoken. Those who are asked to serve at the home base, to provide the Church suppers and to send out the teams, or individual members of them,

to their work, let them do it with whole-hearted cheer and enthusiasm. It has ever been woman's place to feed both the inner and the outer man, and many a great achievement would have failed but for such support. Let us, who have this part to do, consider ourselves the canteen workers of the Hundred-Million-Dollar Ingathering, and never think of fatigue.

Third, whatever we are asked to give, let us give it, also heartily and unto the Lord. This is a real chance to lay up treasure in Heaven. These are no times for increasing our earthly property holdings, but they are great days for enlarging our heavenly investments. God has made the wrath of man to praise him. Out of this terrible war he has brought the opportunity of the ages. He has done his part. Our boys who offered, and many of whom gave, their lives, have done their part. Now, the question comes solemnly to us whether or not we will do ours. Can we fail? Let us contribute that new spring suit, or those pretty summer gowns, which are so enticing, but which we do not absolutely need. In two years time we shall never know we missed them, but their value thrown into the balance just now, may have results that will endure through all time.

And last of all, we can every one of us pray, and no greater service than true prayer can be rendered by anyone. This is a case in which we may pray with absolute faith since we can claim Christ's promise, "If ye shall ask anything *in my name*, I will do it." When we pray for the success of this great campaign of ours we are praying for the coming of Christ's kingdom. That prayer we can sincerely offer in Christ's name, knowing that he will hear and grant us our petition. But we must *pray*. If we do not ask, how can we expect God to give?

This service of prayer is one that all can offer, the shut-ins even more continuously than those in the full current of life's activities. Let us all, therefore, pray—in the morning, in the evening, many times during the day, and in the wakeful moments of the night. Let us pray not only for the success of the campaign, but for God's support and strength for those who bear the heavy burden of its responsibility, for our General Director, and all his cabinet, for the Advisory Campaign Director, for our State Director and his cabinet, for our County Director and his cabinet, for the managers and the teams of visitors in our own Church, and especially for our pastor. The responsibility upon him is heavy, he needs all the encouragement and help we can give him, and especially he needs God's support, and that we can bring to him through prayer. Last of all, let us pray that each one of us may face his or her own duty in this campaign as a matter between his own soul and God. No other element should enter in. This is our supreme opportunity to serve God through the channels of our own denomination. We should meet it in all humility, obedience, and earnestness.

The Standard Plan in the Local Church

The cabinet of the local Church Campaign Director will include the pastor ex-officio, the team captains, the chairmen of the committees of the church boards allied in the campaign, chairman of the Baptist Minute Men, superintendent of the Sunday school, the executive of the Woman's Missionary Society and the young people's society, the representatives of the various departments, and the treasurer of the New World Movement.

The basis of the work of the eight-day campaign will be the interview plan. Public contributions are not to be received in meetings or offerings or collections. The warning is "Don't shake the tree"—the results must be hand-picked.

The basic idea of the campaign is that *every member is to make a maximum contribution for himself alone*. No church should make a blanket or underwriting subscription for the amount of its apportionment. The entire \$100,000,000 will be raised from the sum total of individual subscriptions.

The plan, if properly followed out, will give everybody an opportunity to make a personal subscription during the period of the eight-day campaign. Everybody who should be a subscriber will receive a personal call from some member of the team organization.

The success of the campaign will depend upon the universal acceptance of the rule that *every member must be individually seen for a maximum contribution for himself alone*. In no case should the head of a family or any other member of the family make a subscription for the entire family.

In the congregation will be included persons who frequent the services of the church with more or less regularity and who because of some special interest in the church may be properly considered part of the Baptist congregation.

On the friendly citizens' list will be the names of men and women not connected with any church who would like to have a part in a Christian undertaking of such stupendous importance.

It will be a fixed rule, however, that no member of another church or congregation should be approached in this campaign. The New World Movement recognizes the claims which other communions have upon their adherents and will act fairly in protecting the interests of other churches.

The active period of the Ingathering will be eight days beginning Sunday, April 25th and closing Sunday, May 2. On Friday night, April 23, the entire team organization will meet for supper, after which there will be an inspirational program and the selection of the names from the master list will be made. When all the names have been selected the workers will be furnished with the cards which are their authorization for approaching the person indicated.

Sunday, April 25, will record the opening of the campaign throughout the entire denomination. The morning services will be special services of inspira-

tion, prophecy, and intercession. At the close of the morning service luncheon will be served to the teams of workers, immediately after which a canvass will begin. This afternoon canvass should set a high mark, and the evening service be one of great inspiration. Then through the week the team work will continue, with daily meetings at supper for a review of results. Canvassers will go in pairs as far as possible. This is the plan. Now for the work. It is for the local churches to make it a success, for the glory of God and the good of humanity. "Quicken!"



The Layman's Conference

Responding to the call for the supreme offensive against the united forces of evil, 221 laymen, representing thirty states and twenty-eight denominations, gathered at the National Laymen's Conference in Pittsburgh. After hearing the bald truth of the world's present-day situation, and seeing the facts illustrated by tell-tale lantern slides, the conference unanimously pledged the men of the evangelical churches working together in the Interchurch Movement to give themselves to the personal extension of the knowledge of Christ through:

1. Day by day evangelism.
2. Better service to the communities.
3. Better support of all organizations intended to develop young life.
4. Industrial and racial justice.
5. Greatly multiplied hospitals.
6. Strengthened schools, both weekday and Sunday, and,
7. An adequately paid ministry.

Those are seven good points, which all laymen in all churches will do well to adopt not only in principle but in practice.



Advice on the "Group Plan"

Several of the denominational forward movements are advocating definite plans of church (congregation) organization as an essential part of their program. Large numbers of churches are organizing in some form of the "Group Plan." The Interchurch World Movement Field Department has established a Church Organization Division which will serve as a clearing-house of information on the various plans of church organization, and in cooperation with the denominational forward movements will seek to encourage and help churches formulate an adequate program and organize the membership to put it into effect. Rev. Alfred E. Isaac, formerly with the Victory Campaign of the Northern Baptists, is in charge of the new Division and welcomes correspondence with churches and pastors.

In Slum and Suburb

WHERE ARE THE "NEEDY" CHILDREN? THE VACATION BIBLE SCHOOL HAS FOUND THEM IN VARIOUS PLACES

BY CHARLES A. McALPINE

There was a good woman
Who lived in a city,
She saw so many children
It filled her heart with pity.

NEW YORK was the city. The good woman was a Baptist. Her name was Hawes—Mrs. Hawes. She saw what others had seen occasionally or regularly, as the case may have been, every summer for years:

Children, children everywhere,
"And not a drop to drink."

That is, no refreshing fountains in the midst of beautiful parks, no ponds in which to sail their boats, or brooks in which to wade, or bathing beaches, nor any of those things which should be the natural heritage of children. But hot, dry, glaring, treeless, paved streets, swarming with traffic and filled with all the discomforts and temptations of the city in the sweltering summer.

How could she help them? That was the question. Not being a man, this good woman didn't know any better than to go ahead and try to help them. If she had been a minister, for instance, she would have known that the orthodox way would be to write an address on the subject and read it at a Ministers' Meeting. This would have been followed by the appointment of a committee, the making of a survey, the gathering of statistics that wouldn't enlighten anybody, the reporting back to the Ministers' Meeting, the reference to another committee for recommendation, and a final decision, after not less than a year, that it was "not possible to do anything in the situation." It never had been otherwise and it would cost money to try a change.

But she didn't know the orthodox way; and so she went ahead and secured an empty store next to a saloon. I don't know whether she was afraid that the children wouldn't come to a church building or that the trustees wouldn't have faith enough to open the building. At any rate, the first school was opened in an empty store. The children were invited. They came, they saw, she conquered. It didn't take long to prove that they would come.

The next year, five church buildings were opened for Vacation Schools. Since then, increasing numbers of churches have been opened, and Daily Vacation Bible Schools have multiplied many fold.

It was in these surroundings that the Vacation School got its start. The danger is that it will be confined to such surroundings—that is, to the "needy" sections of the great cities.

And this raises the question as to what are the needy sections of a city. Some needs are more apparent than others, but some which are not so easily

seen are deeper. A large percentage of arrests for juvenile delinquency in Illinois, for instance, were of boys from the so-called good families, where the fathers were traveling much of the time.

During the last few years there has been, not a getting away from the poorer and congested sections, but a development of schools in the choicer and residential parts, as well as in the suburban and village communities.

The story of the City Park Vacation School in Denver last summer is an illustration of what many churches have found true and what many more will discover to be true. Here is the story as it is summed up by the pastor:

City Park Church is located in a residence district in which most of the people own their own homes. The pupils for a Daily Vacation Bible School here must therefore be drawn from the better homes, and in no sense from among the very poor or from foreigners. We feel that we have answered very definitely in the affirmative the two questions often raised as to whether there is any real need for such a school in such a neighborhood, and whether a school can succeed there.

Our teaching staff was from our own church-membership, including the pastor, a trained kindergarten teacher from the public schools of the city, who gave her services freely, and many other volunteer teachers and helpers, most of whom gave their services. Without question we had a trained, efficient corps of teachers, ready on every occasion.

The total enrolment was 110. Of these, just about half were from our own church homes, the other half coming from the neighborhood round about. Almost every denomination was represented, including Presbyterians, Methodists, Lutherans, Episcopalians, Catholics, Congregationalists, Divine Science, Christian Science, etc.

The work followed the usually adopted plan of the Daily Vacation Bible School. We began with a march and a flag drill. This was followed invariably by a short prayer, and gospel songs in which the children did the singing. After this came physical drills, marching, etc. This was followed by a Bible story told by some member of the teaching staff. This proved to be one of the most interesting periods of the whole school. A play period followed, in which all joined. Then came the hand-work, which was varied according to the tastes and ability of the pupil: carpenter-work for the older boys, hammock-making, basket-weaving, sewing, etc.

The impression upon the church and community was all that could be hoped for. Everyone was deeply interested and many came to visit the school

and see for themselves how it was done. None went away disappointed, and all seemed to feel that the school was filling a real need in the community. Many of these visitors were parents of the pupils who came from outside the church, and these were unstinted in their praise. Mothers especially appreciated the fact that their children were kept off the streets for several hours of the day.

Several things we feel that we have accomplished. We have put the church on the community map. They know we are here and are doing things. We have kept more than one hundred children off the streets for a large part of the time during four weeks of the vacation period. We have come in touch with them and their lives in an entirely new relation. No doubt this helped in the steady growth of our Sunday school during the months that have followed.

After more than twenty years operation of these schools, sufficient experience has been gained, enough methods developed, and literature and other helps

created, to provide the assistance needed by pastors and workers everywhere who are interested in meeting the situation in their own field.

The summer-time should no longer be waste-time for the boys and girls, nor for the church. It is full of possibility for both.

In addition to the work of the summer sessions, the Vacation Schools have laid the foundation for week-day sessions of religious training in a number of places where very satisfactory results are being secured. It is not, therefore, a temporary ministry of a few weeks, but a vital part of a year-round program for the church.

Our own denomination has had an honorable part in the development of the Daily Vacation Bible School, the Publication Society having a department devoted to the promotion of its interests. That department exists for the service of all the churches, and the director, Dr. T. S. Young, will be happy to assist through counsel and practical cooperation pastors and others who discern and wish to improve this opportunity for social service and religious education.



DR. CHARLES H. SEARS, CHURCH EXTENSION AND CITY MISSION SUPERINTENDENT OF GREATER NEW YORK, AND HIS DEVOTED STAFF OF NEW YORK CITY DAILY VACATION BIBLE SCHOOL WORKERS—"AND A LITTLE CHILD SHALL LEAD THEM."

She Gave Her Daughter

One of the most consecrated missionaries in India, herself also the daughter of a missionary, has told with touching simplicity the story of how her delicate little widowed mother, who had already sent two children to the mission field and was looking to her daughter for support, gave this child also to the mission field. The story follows:



HAT a wayward sprite is memory; childishly preserving valueless trifles as though they were gems of the first water, and carelessly dropping treasures that we never doubted her competence to guard! Yet sometimes the years justify her choice. One such incident shines for me now with significance and beauty.

It occurred more than twenty years ago. Our little church in Scotland had a name for missionary zeal. But in spite of all this Africa was calling for more woman missionaries and calling in vain. Money but not service was obtainable, and the pleadings of the missionaries and of the Board seemed alike to fall upon deaf ears.

I was with three ladies, mothers, returning from a mission gathering. They were discussing the situation, the pity of it, its causes and effects, and with whom the blame lay. Could it be that the mothers were in any way responsible? Were they hindering their daughters from making the sacrifice?

At last one of them touched a more personal note, her thoughts turning to her own precious circle. "I would keep none of mine back," she said. "I would think it wrong to thwart them if they felt called to such a life-work. But," she admitted ingenuously, "of course I am very grateful that none of them have had any leanings toward foreign mission work."

It was then my mother spoke, little given to uttering her heart's secrets, but utterance surprised from her before her habitual shyness had time to assert itself. "Oh," she exclaimed with a little deprecating laugh, "I pray every day that my children may have that leaning! I want God to use every one of them."

Dear "Somebody," which sort of mother are you? Is the desire of your heart which is your real prayer, however wordless, a golden chain binding your children to hearth and home and the familiar easy ways of life, or a golden chain binding them to God, or rather a breath of the Spirit of Jesus inspiring them to a life of venture for him and invisibly moving them to follow his trail wherever that may lead? Is it not only the second kind of mother whose motherhood is distinctively Christian? Surely the Christian mother must bear the family likeness. There must be something in her that reminds one of the Father who so loved the world that he gave his only begotten Son.

My mother's prayer was answered. When she spoke her two oldest were already on the mission field. Three more were to follow later in their turn and how the first of these three came to seize her opportunity is part of my mother's message to you, for it may be that you are meant to do what she did. It happened on this wise.

I had long felt the call that sends one across the seas but the way was not open. There were nearer

claims. "In two years or so," I said, and again, "In two years or so," as many are saying in America today, perhaps a daughter of yours among the number. For it happened with me as when one climbs a mountain. At each point reached I found new stretches revealed invisible before, until at last it seemed as though my whole life might pass in looking forward. And strange to say in spite of the many inner struggles of the early days there was creeping into my spirit a subtle content lulling my regrets to sleep. It was good to feel that the home depended upon me, that I was indispensable!

It was then that my mother woke me to listen to the call renewed. What form it took is not essential to the story. The essential point is this, that I, the one most concerned, recognized no call! I would have passed it by smilingly and without consideration. How could it be otherwise? There was a household of ten to cater for, beside an inefficient servant who often seemed more of a worry than an aid. Surely it would be sheer selfishness to desert one's post for the sake of any external call whatsoever!

But she saw more clearly than that. She looked forward and the path seemed to stretch on for years without a turning. To wait till change was easy meant to wait till opportunity was past; for Boards, more distrustful of age than of youth, do not send out missionaries who have waited till the home ties loosen and the way becomes clear. As for the home duties, she believed arrangements could be made for them, not without loss it is true, but we must not count loss for Christ and he would not fail her.

All this she set before me. The time had come, she thought, and she urged that not till I had weighed every consideration should I set aside the call as impossible.

Do you think that was easy for her? No, not though she prayed every day that God would put the longing in our hearts. Memory has not been careless of what I committed to her keeping in those days of strain nor in the months that followed, but there are some things one cannot share, not even to strengthen an appeal. You can ask your own heart if it was easy. One mother's heart should understand another's.

How I longed in those days to comprehend how other daughters, better Christians than I was, could live on placidly at home no matter what calls were ringing in their ears from across the waters, how other mothers certainly not more needy nor more precious and loving than mine could feel so comfortably certain that they had the right to encourage them to remain! If I could only learn their secret and feel likewise I might spare my mother this sacrifice. But the only answer that I got was "If I will. . . What is that to thee? Follow thou me." So we followed.

We have looked back many times and counted our gains. It is a hundred-fold more in this present life according to promise. I am never more sure of it than when walking the street near the house in which we lived, specially toward evening with the reflection of the street lamps glinting from a watery pavement and the wind blowing rain in my face. Some magic of the place and the air seems to bring back the days when a struggle with the elements was a relief from the struggle of a problem unsolved, and I see myself the woman I should have been in the groove that circumstances had made for me if the scales had dipped on the other side, and all that I should have missed of life's best treasures.

How slight a touch might have turned the scales! Had my mother's words been born of anything less than the sweet force that filled them they could not have weighted the scales as they did. Had they sprung merely from a mother's love and care for a daughter's ambitions or from a life-long devotion to duty they would not have moved the balance. What gave them their weight will give weight to your

words also. It was that there breathed through them an actual love for the Father's will and a genuine sharing of Christ's feeling as he looked on the multitude hungering to satisfy their hunger for they know not what and in so doing to satisfy the hunger in the heart of the Father.

I have been painfully conscious while writing that all this is very personal, but I have had a curious feeling that I am writing not for a crowd of unknown readers, but rather for one person whose children's future is at stake, who should set son or daughter free tomorrow but has fancied herself without responsibility in the matter. I do not know her but it is for her I have told my story and as I turn from its memories that to me have become sacred, I cannot but pray for her that God's blessing may go with my little tale and may rest upon her and make her one of those whom Jesus called his mothers.

(This account was written by Miss Hogg as part of a special plea for reinforcements in the Egyptian Missions of the United Presbyterians.—Ed.)

THIS IS A HEART-SEARCHING PLEA FOR LIFE ENLISTMENT; AND IT IS IN ORDER TO STIMULATE THIS GIVING OF LIFE AND THEN SEND IT INTO SERVICE THAT WE ARE SEEKING THE FINANCIAL MEANS, THROUGH OUR INGATHERING WEEK, APRIL 25-MAY 2



THIS IS A BULLETIN OF A BUDDHIST MEETING, POSTED ON A RESTAURANT A LITTLE WAY FROM OUR CHINESE MISSION IN SAN FRANCISCO. THE BUDDHISTS HAVE BEEN SPURRED TO UNWONTED ACTIVITY BY THE CHINESE MISSIONS, WHICH ARE GROWING IN INFLUENCE.

The Re-Creation of Pennington's Group

A STORY OF IMMEDIATE APPLICABILITY TO ACTION WHERE NEEDED

BY WILLIAM REID

I

OBERT PENNINGTON left Clifftondale at daybreak on a stormy midwinter's day to attend a meeting of the Law Enforcement League at Spartansburg, over a hundred miles distant. His journey lay across the coal-mining region of the State through whose winding valleys and over whose ragged hills the train laboriously crawled, stopping at every cross-road to drop off or take on passengers. Nothing but an unswerving loyalty to a just cause could have induced Pennington to be absent from his growing business and take that tiresome journey. Boarding the train, he was wondering what he could do to while away the time when he caught sight of Charlie Gibson, a young friend and neighbor, who traveled for the leading wholesale drygoods house of the Middle West.

Gibson furnished Pennington his cue. He dropped into the vacant seat beside his friend and said, "By the way, Charlie, aren't you a member of Group Twenty-five—the one Brown has charge of?"

"Sure I am, Mr. Pennington, and I'm proud of it. I'm something of a 'jiner,' as I guess you know. I belong to about every order in town. But take it from me, that bunch of Brown's has got 'em all beat for brotherliness."

Some months before this conversation the First Baptist Church of Clifftondale had organized its membership on the Family Group Plan, and voted to get back of The New World Movement program. When the pastor with his officials met to select the group leaders, Robert Pennington was chosen to lead Group Number One. All agreed that no finer selection could be made, for Pennington was a highly esteemed member of the church, a prosperous merchant, and a recognized leader in the civic life of Clifftondale.

It was suggested that Arthur Brown be set over Group Twenty-five, the last of the units into which the membership was divided. There was an ominous silence and a shaking of the wise heads that indicated to one person, at least, that the church fathers had grave doubts regarding Brown's fitness for the responsibility. But either because the committee was tired and wanted to go home; or because no other candidate was put forward; or may it not be because our unseen Leader overruled the blindness of these church officials, Arthur Brown was reluctantly voted in and in due time set apart to his ministry in a public service of consecration for the group leaders.

Now, Brown was one of those upright but commonplace young fellows of whom there are thousands in our churches. To be sure, he was a faithful worker in the Sunday school and young people's society; but never up to the present hour had he displayed the qualities of leadership that would inspire an or-

ganization to commit to him the direction of its affairs. However, he threw himself into this experiment with a zeal and organizing ability of which his most ardent supporters had not dreamed; and to the amazement of the whole church Brown's Group carried off the prize for highest efficiency as measured by a ten-point standard which had been adopted for the groups.

This fact, that Arthur Brown, a humble clerk in Robert Pennington's store had led his Group to victory, rankled in Pennington's soul. Not that he was jealous of his employee or begrimed him the honor he had so deservedly won. Pennington was too generous a man for that. It was the thought of his failure to get his own Group into the New World Movement in any large way that fretted and irritated him. Try as he would, he could not seem to rally them to the denominational task. Months ago they had allowed their group organization to die. It was the first time men and women had failed to respond to his leadership, when Pennington challenged them to a task. He was groping for a reason, and when on that wintry day he caught sight of Charlie Gibson on the train, he determined to get for himself the secret of Brown's surprising success with Group Twenty-five.

As Gibson concluded his eulogy of Brown's prize-winning Group, Pennington replied, "I admit all you say, Charlie, regarding the warm friendly spirit of that Group. I have myself felt it on occasions when I have been present in your gatherings. But it has come about by the operation of definite causes. What are they? And how did Gibson get them into action in his Group? I'd like someone to tell me." Charlie pondered a moment, then said: "I don't know as I can answer your questions, Mr. Pennington, I'm not even sure that Brown himself could, if you should ask him."

"I was present at the first meeting of the Group in Brown's home," he continued. "You remember he lives in the colonial house on the north side of Elm Street. We gathered in the old-fashioned sitting-room where is a huge fireplace up whose ample chimney a logfire was blazing which cast a genial glow over all our company. Promptly at eight o'clock Arthur Brown rose, passed around a map of our Group area with a typewritten address list attached of every person in the area for whom our church was responsible.

"Then he said, 'The membership of our church has been divided into twenty-five groups—ours is the twenty-fifth. These units are called Family Groups. They consist of bona fide families which are banded together to spread the spirit of Christ in this community—and beyond. Our pastor told us in his Enlistment Day sermon on the New World Movement that this form of organization was adopted for

a definite purpose. The General Board of Promotion wants every church of the Northern Baptist Convention to be dominated by the qualities of mutual confidence, loyalty, and self-sacrificing love which characterizes the relations of the normal human family in a Christian community. They wish us to carry the spirit of the ideal man-woman-child group over into the church both for its unifying influence upon the brotherhood and the powerful dynamic it will furnish to the church in its Christian conquest of the world. Our big task, as I see it, is to develop the *family spirit* in this unit.

"I propose that we begin by getting acquainted. We have bowed to each other—sometimes—as members of the same congregation. Can we not cooperate with each other from now on as members of the same Christian family? The New Testament tells us to bear one another's burdens, and I suggest that we take that appeal seriously. There's Ellen Wright, whose husband was killed in an elevator last spring. She was left with four helpless children to support. Her life is a ceaseless conflict with poverty. Ellen is a member of our Group. We ought to help her carry her burdens.

"Most of you know "Grandma" Perkins. She lives alone in that little vine-covered cottage out on the logging road. Grandma has been a member of our church for nearly fifty years. What a beautiful ministry if you ladies would arrange for a weekly visit to the home of this dear old saint. Why, she would think that heaven had already begun for her here below.

"This afternoon I met Mrs. Hardy of the Wilds district. Her husband is on one of his periodic sprees. The poor soul is weeping her eyes out. She asked me to pray that Christ might cast out the demon of drink. I believe if two or three of you men would cultivate his acquaintance and surround him with a Christian atmosphere you could save Hardy and his family from ruin.

"As I went over our membership, I was struck by the large number of young people in our Group. Many of them are in the high-school age, the critical years when life decisions are made that so powerfully shape destiny. They need a friend and counselor. Who of you will volunteer to play the rôle of big brother or sister to these young people?"

Arthur Brown talked on in this vein, pointing out one form of service after another which was open to us as a Group. His purpose was clear. The members began to see and sympathize with it. When he told us of the comment of those Jews in Jerusalem on the character of the first Family Group of Christians, 'Behold, how they love one another,' I said to myself, he wants to resurrect the spirit of the Jerusalem Christians that *their* power for world conquest may again live in Christ's Church.

"So, acting on the recommendation of our leader, we appointed our Committees on Visitation, Emergency, Relief, Civic Betterment, Evangelism, and set to work. The result you know, Mr. Pennington. I don't need to go into details."

"Spartansburg! Spartansburg!" The brakeman poked his head through the open door and called out the station as the train slowed down. Robert Pen-

nington arose and put on his fur coat. It was evident that he had been powerfully affected by Gibson's narration. Shaking hands warmly with his fellow traveler, he said, "Thank you, Charlie, for that story. You have answered my question."

He left the train in a transport. As one who is whirled through an underground tunnel in an unlighted car suddenly emerges into the clear sunlight where objects are easily distinguished, so that truth had burst upon the soul of Robert Pennington. "I see it all now," he was saying to himself as he hurried uptown to his appointment; "the cause of my failure and the path to victory. And God helping me, I'll take that path before another week has gone down into history."

II

The very next week Pennington called a meeting of Family Group Number One. The invitation was so skilfully worded that every member but two was on hand. When no other motive has power to bestir men, oftentimes curiosity will master their indifference and drive them on her mission. Be that as it may, every member responded to Pennington's summons except Widow Carey and her little bedridden son Jimmie whom she could not leave alone. No one had offered to stay with him while she ran over to the meeting. The spacious living-room in Mr. Pennington's house had an air of welcome hospitality that evening which invited the guests to lay aside their customary reserve and consider themselves at home.

Presently the Group leader rose and addressed the circle, somewhat diffidently at first, but gathering confidence as he continued. "Friends, I have a confession and an appeal to make to you tonight. This Group was organized as a working unit, as you know, some months ago. But up to the present time it has done practically nothing in support of our church or the New World Movement program. I assume all the blame. The fault lies at my door as your leader.

"Can you imagine a man so intent on bringing down his game that he neglects to load his gun? Well, that is what happened in my leadership of this Group. Is it any wonder I have failed to win your cooperation?" A puzzled look passed over the eager faces of his hearers. It was evident they did not get his point.

Pennington continued: "I mean just this. I was so intent upon the task our church had given us that I entirely disregarded the spirit by which alone it can be accomplished. All of us here are members of families. What binds the members together and makes them a positive force for purity, justice, and good will in the community? Surely not the fact that they have the same name, live in the same house, or use its furnishings in common. No, it is because there has grown up in it a consciousness of a common inheritance, inspiring a love for one another which is strengthened by a life of cooperation in service—it is for this cause our family circles are so united and are exerting a wholesome influence outside."

Pennington's hearers were beginning to see what he was driving at. When he closed his earnest ap-

peal with the sentence, "We must somehow enkindle this family spirit in our Group," fervent "amens" were heard all over the room. All were deeply stirred by Pennington's words, and proved ready to respond as he laid plans of activity before them.

So it came to pass that a new life began to manifest itself in Family Group Number One. The pastor was the first to notice it, and went back to his saving ministry with a heavy load lifted from his heart. The church too became aware of it, and in all the Family Groups a new zeal for our great program of world betterment blazed up.

Pennington's Group gave scriptural proof that it had experienced a genuine rebirth. In the old days this circle harbored a nest of back-biting, tale-bearing meddlers who greatly injured the church. Now when they came together, it was to cheer and hearten one another by an exchange of Christian experiences. Many were blessed by their deeds. George Stockton, an orphan, not yet returned from service with the A. E. F., wrote from the Rhine frontier, "It sure gives a fellow a comfortable feeling to know he has folks who are thinking of him." (The mothers of Group Number One had sent George "sweets" and other remembrances.) Bennie Harris got out of a job, and could not seem to find another. He was as blue as a whetstone over his enforced idleness, for Bennie's widowed mother was dependent on him for support. The men of Pennington's Group put their heads together and found him a lucrative position with a promising outlook. Violet Turner had not been in church for two years, although a member. A visit from motherly Mrs. Chalmers and cordial invitation to the Chalmers' pew brought her to church and the beginning of a loyal service.

One Sunday morning the pastor spoke on the foreign problem of Clifftondale, and called for volunteers to open a mission to the Russians in the Wilds neighborhood. Pennington took the matter up with his Group. They received his suggestion with enthusiasm. A corps of trained workers from Family Group Number One assumed charge of the mission. And so fruitful was their ministry to these "dangerous foreigners" that the police captain of the precinct wrote a letter of thanks to the First Baptist Church in which, among other commendations, he declared that the mission had done more to promote good citizenship among the Russians than all the policemen, court houses, and jails in the city.

One evening Pennington and his pastor met in the latter's study. As they waited for the other members of the committee to arrive, the pastor remarked, "Pennington, I've been following the ministry of that Group of yours with growing wonder and delight.

When it was announced as the result of the Stewardship campaign that ninety per cent of your members had adopted the principle of Christian stewardship and were tithing their income I was almost overcome with joy. The benefit to the Kingdom of such a dedication of life and money filled me with emotions I could hardly restrain. But when in the great drive for our part of the One Hundred Millions your Group laid \$25,000 in pledges and cash on the altar, I could contain myself no longer, I just cried like a child, I was so thankful and happy.

"But, Robert, I have often thought to ask you how this re-creation of your Group came about, for I remember well the day you met me in the Lincoln boulevard and wanted to throw up the leadership because, as you irritably snapped out, they were 'a bunch of slackers and quitters.'

A new light came into the eyes of Robert Pennington. "I won't have time this evening, pastor, to rehearse the story in detail. Let me tell you an incident which hints at the cause of our transformation. You know Billy Sawyer of the Wild's neighborhood, don't you? His parents are as ignorant and disorderly a pair as we have to deal with in this town.

"For several Sundays I saw Billy, clean and neatly dressed, pass our church going in the direction of Avondale. One morning I hailed him, 'Where you bound, Billy?' I asked. 'To the Sunday school of the Disciples,' he replied. 'Why don't you attend one of the schools here in the square? They are larger, and much nearer your home.' He had to tramp about two miles and passed the four largest churches of Clifftondale to reach his Sunday school. He looked up into my face with his bright sparkling eyes and said, 'I'd rather go to the Disciples school, Mr. Pennington, because they love a fellow over there.' Pastor, the coming of that spirit into Family Group Number One is what has brought about its re-creation."

Late that evening as the pastor recalled Pennington's words, he lifted up his eyes to Munkacsy's "Christ Before Pilate," and thought, "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." Then it was that the secret of the re-creation of Pennington's Group (as indeed of every Christian group) burst upon his soul. It is God's love—the love that has its most beautiful exemplification in the normal human family—it is this love constraining every member—that has transformed the entire group organization, and made the First Baptist society a new church. And when his wife gently pushed the door ajar to call him to his rest she found the minister on his knees in prayer.

THE GROUP PLAN, IF INTRODUCED INTO OUR CHURCHES AND FAITHFULLY AND CONTINUOUSLY FOLLOWED, WILL BE ONE OF THE MOST POWERFUL FACTORS IN A QUICKENED CHURCH, WITH THE MEMBERS "ALL AT IT, AND ALWAYS AT IT."

Woman's Place in the World

BY MRS. HENRY W. (LUCY) PEABODY

AN ADDRESS BEFORE THE NATIONAL LAYMEN'S CONFERENCE OF THE INTERCHURCH WORLD MOVEMENT IN PITTSBURGH, PA., JANUARY 30-FEBRUARY 1, 1920

UR Lord Jesus Christ lifted up women as no other great religious teacher and founder has done. But for a long time the church overlooked the powers of women, and as we go back to that wonderful story, "Pilgrim's Progress," we catch the general trend of the churches' feeling.

When the Pilgrims set out from the City of Destruction it was sort of an individualistic laymen's movement. They did not wait for their families. After a while, Christiana, feeling that she too must follow and seek the Celestial City, went and took the children. And so she joined this, which was perhaps the ideal plan—the saving of the family through the church.

I am very glad that the Interchurch Movement has recognized women's activities, and back of that, women's part in the church and in the sacrifice of Jesus Christ.

As we have listened to the very many discussions of woman's place in the world, I think if we could lay them all aside and come back to primitive woman and point out what God meant when he created woman and put this feminine element in the world, it would settle a great many discussions.

There are certain great lines of achievement which women must attempt if they are ever to be acknowledged. God meant women to be mothers, and to take care of the home. There is no room for argument there, because I think most men are willing to give the care of the children over to the women as their inalienable right. (Laughter.) And if she be a true woman, and a Christian woman, she will never stop with the children whom God has given her—she will reach out to the children of the church, of the community, of the world.

And then, God meant women to be teachers; and from the first women have taught. When God had given mothers their task, he then set a task for older sisters, and wherever you go in this wide world you will find the older sisters in a human sense mothering the world of children. You will find the school-teacher doing perhaps as much to make the world as any government in the world; and you wil' find this school-teacher not merely in the little town or in the public school, you will find her everywhere you go through America, and you will find her to the uttermost parts of the earth.

We went around the world in 1913-1914, and wherever we went, in Egypt, in India, in China, in Japan, in Singapore, we found the American school-teacher glorified, teaching what she couldn't teach in the schools in America—teaching Jesus Christ to the children of the world. (Applause.)

God meant woman to take care of sick folks. Always, everywhere, back in the little African hut, you

will find the same devotion in the heart of the woman, the heart of the nurse caring for the children as best she knows, a long ways from the trained nurses who went overseas and did their bit to save the world, and you will find her venturing farther.

And you will find the woman doctor. There are 150 medical women in India for 150,000,000 women; and there are just ninety-five women doctors in China to 200,000,000 women. That means that the whole world is in the trenches, so far as women are concerned.

Then, women have always been the story-tellers for children. That comes even from the grandmother who hands down folklore; tells the story, sings the little jingles to the child. You find her everywhere in the world. And then you find her here in the home, writing for children.

It was God's plan that the first woman should tell stories, without doubt, to her children; and so on all the way down. And then, women were given the evangel. They were given the first message of the resurrection of the Lord Jesus Christ. They were there to receive it, and when he said, "Go, tell my disciples," it didn't take a theological education for them to go and tell that Jesus had risen from the dead.

And so those, it seems to me, are the great lines of women's activities which were handed down from God, which have developed in wonderful ways in the world, and which are now at the service of the Interchurch Movement.

Women are coming not merely as individual women. For fifty years they have been maintaining great organizations of women's home missions and foreign missions, until the church is remarkably well organized along those lines. As an earnest report said of one of the great jubilee meetings where thousands of women were gathered, it seems to me there isn't any organization equal to that, except Tammany; and there is this wonderful outgoing of the women's organizations. And so the women's organizations have come into the Interchurch Movement.

In the Book of God we have examples of women. There was Eve, who sought things and lost paradise. Unfortunately, she is with us yet, and we women have got to look out for her in the church. We have to help you in this campaign to reach that last woman who is a lost woman if she doesn't find Jesus Christ.

We have the mothers like Hannah, who gave their sons over to the hands of the man who could give the best religious education; the mother of the student volunteer who let the little son go out of her sight that he might serve God.

And we have women like Deborah, the exceptional woman, who did not seek a vote or position, but was chosen because of her judgment among the judges of

Israel. And we have Esther, the queen of women, who was loyal to her faith and to her people. Then we come across all the centuries and we hear of women singing. Women never sang before, but this, their song, rang out: "My soul doth magnify the Lord, and my spirit doth rejoice in God, my Saviour." With the song of Mary there has come a new life into the hearts of women throughout the world.

And there were still other women. There was a business woman. There was also the president of a sewing society, Dorcas. And the sewing society was the subject of a good many shafts of ridicule, but as a good brother said to me about Dorcas, they brought her back to life, and they never did that to the apostles. (Laughter.)

Then, we have Priscilla, who served on the faculty of the first theological seminary. We have many women who received from God and gave back to God their lives and their powers. And they are here today, ready to serve by the grace of God in the Interchurch World Movement.

We ask you men of the church that you consider the great work which women have undertaken. As I came away from my home in Beverly, day before yesterday, I received a letter from a very noble Christian woman who said, "I feel just a little troubled. I am deeply interested in the Interchurch Movement, but

what is it going to do for the babies, the little orphan children of the world?"

I said at once, "I have only to suggest it to the leaders of the Interchurch World Movement and they will add a budget for babies." And while Mr. Hoover feeds the little children over in Europe, we women are ready to mother the helpless little orphan children of the world, if you help us.

We'd like to take into our women's societies 10,000 (I said 10,000, but why say 10,000, with the church of Christ able to take 100,000?) of those little children who have been left, and bring them up for him.

We must bring the children of the world into the church of Jesus Christ if we are to have a redeemed world. And that is the task that we love best, and which we think God has set us to do.

And so we ask you to give over to us, if you will, the care and the keeping, with your help, of the little children of the world.

Jesus said unto him, "Simon, son of Jonas, lovest thou me?" He said unto him, "Lord, thou knowest I love thee." And he said unto him, "Feed my lambs."

Will you help us? As you project this wonderful, marvelous plan, will you help us women to do the things that we believe God wants us to do in the Interchurch Movement? (Prolonged applause.)



Interchurch World Movement Notes

AN EXPLANATION THAT EXPLAINS

Dr. William Hiram Foulkes explained at Pittsburgh that the Interchurch Movement is not seeking organic union of the denominations. Its aim, he declared, is cooperation in the field so that Christians can "sing without making angels weep."

"Evil united," he said, "always overcomes good divided. But good united overcomes all adversaries."

Governor Milliken, of Maine, elicited prolonged applause when he declared the church is standing between the American liberty and its mightiest foe—selfishness. "America," he said, "was born of a spirit of unselfishness. The greatest danger that faces our country today is the possibility of the spirit of selfishness, which threatens us from the inside, overthrowing the spirit of unselfishness."

TO STUDY NARCOTIC SITUATION

A Survey Department on Temperance and Moral Welfare, to study the use of narcotics in Asia and Africa as a world problem, has been authorized by the Executive Committee of the Interchurch World Movement. The new department will be responsible for

the formulating of plans to fight the use of alcoholic drinks and narcotics and will investigate the traffic in opium and kindred habit-forming drugs, which has reached alarming proportions throughout the Orient.

Unsettled political conditions in China, according to Dr. F. W. Bible, of the Foreign Survey Department, have fostered cultivation of the opium poppy, while a still graver danger is found in the import of morphine, cocaine, and other refined forms of opium. Japanese merchants are flooding the Chinese market with hypodermic syringes which are offered for sale in the principle cities without restriction.

China's stringent laws regarding the import of narcotics, says Dr. Bible, are futile in the face of Japanese postal laws which permit the passage of any parcel-post package from Japan without the inspection of Chinese authorities. Packages marked as containing shoes, or other staple articles, may contain opium or other drugs, but under the existing regulations Chinese postal officials have no right to inspect them.

The use of alcoholic drinks is spreading in China to such an extent that Chinese dining-cars on the railroads are equipped with complete assortments of liquors.



THE EDITOR'S POINT OF VIEW



The Standard Plan of Campaign

WHEN this issue of *Missions* reaches our readers, the Standard Plan of Campaign for the great Financial Ingathering in the week beginning on Sunday, April 25, and ending with Sunday, May 2, will doubtless have been placed before every church, and an organization effected to carry out its carefully arranged and nicely adjusted details. If the church members do know, to the extent at least of organization and assured leadership, then the necessity of quickly responsive action need not be pressed upon them.

The Plan has some features that make it both challenging and attractive. A really big thing has a fascination in that very fact. Real men like to be faced with great commissions. So, when it is proposed to enlist 300,000 volunteer canvassers for a week's work, there is something in that idea large enough to be a magnet to men who would not think twice about the ordinary methods. When, further, it is proposed to make a personal call and place the matter of giving for this special and vast undertaking squarely before every man and woman, young man and woman, boy and girl, in our Northern Baptist churches and congregations—why, that is stupendous enough to make one stop and consider.

If that can be done, the man in the street will say there must be something in this church religion that I have not known about. What does all this mean? And the below-average church member will be even more surprised than the outsider, and if he wakes up to the situation will gain a new respect for his church and himself.

You can sit down and convince yourself that this Standard Plan is one of the most impractical and utopian schemes that was ever concocted by a crazy-brained enthusiast. No difficulty about doing that. Nothing in the world quite so easy as to show how a thing cannot be done. Man has been at that game ever since the word "can't" (with or without the ') was invented by him.

But it is as easy to show positively that it can be done if gone at right by the right people. This Standard Plan has this unique feature—that it is just as easy to prove it practicable as impracticable. Let Mr. Marts, for example, sit down with you, and he will convince you in five minutes that there was never a scheme so simple and almost self-working, if you only give it a chance. You will come out of that interview enthusiastic, and agree to be a captain of a team and inspirer of the whole plan in your church—it is so simple and sure, when you see it right.

The *reach* of the Plan is its *reserve power*. The last member of the last church. How by any possibility can you reach him, or it may be her—though the last one will rarely be of the feminine gender?

The thing that has thwarted all efforts hitherto finds easy solution in this Plan, provided only that the machinery is all in place and all working. Take the large city church. It is so subdivided into groups and teams, that no one individual will have too heavy a task in seeing individually each name on his calling card. A church with a thousand members can be canvassed as readily as one of fifty members, with the proper division of the work; and the church of fifty as easily as the other. The great difficulty will come in the rural parishes in sparsely settled regions, where communication is not easy, and where the calls must be made at longer ranges. In the country, too, it is not so easy to secure the desired organization, for obvious reasons. But it can be done, for it has been, and we are not afraid of the rural response. In these instances outside help can be given, and here the Minute Men may find opportunity richly rewarding.

However much or little you know about it, then, set it down in your book that *the Standard Plan* put forth by the General Board of Promotion for the raising of the One Hundred Million Dollars in a week's Ingathering, in gifts that may be spread over a five-year period, is a perfectly sound Plan, and one that will work with simply marvelous results if all the factors involved are in place and play to work it.

What we want to pray for now with all earnestness is such a vivid and impelling comprehension of *the human need* and *the divine call* that we may see through the Plan to the issues of life and death in fields at home and abroad that are involved in its success. If we see the Plan in that light, we shall see it as a providential agency for the accomplishment of the will of God for our denomination and all men's good.



A Resultant Value

THERE IS A RESULTANT VALUE to The New World Movement and the Interchurch World Movement that may easily escape notice, but that is well worth recognizing and realizing. That is the value of a broadened horizon and a new and enlarged interest.

One of the spiritual perils that most easily besets the Christian is that of narrowness, littleness, and the prejudice that comes from provincialism. This is not a matter of city or country. Some of the narrowest and most limited souls dwell in the great cities. The confining of one's interest to the little local circle, and the just going round in it from year's end to year's end—that is what makes life as uninfluential and unuseful as it is monotonous.

It is the same with the church as with the individual member of it. How often the church life runs

in a little round, with about as many momentary and short outlooks and outreaches one year as another—caused perhaps by the annual meeting or a visit from a missionary or possibly two weeks' extra meetings with a new voice or the calling of a new pastor. The same routine of services and spurts and reactions, unless the vitality is too low for even these manifestations of church habit. Not much thinking in it, not much ambition, not much development for immortal souls.

Then there comes a Movement. It insists on not letting anybody or any church alone. It sends literature, it invites to conferences, it walks into the Sunday school and the young people's society. Somebody comes and gets the church folks together, as many as possible, and tells them of the great things that are planning and that must be done. The world is brought into the little local circle, which begins to swell and enlarge. A new interest is awakened, as though a new world had been discovered by this Church Columbus.

Of course not all are enamored of proposals that mean change and work. Inertia is inevitably incommodeed. Objections are obvious. It never has been done this way.

But the Movement is oblivious to objectors and the timid and the halting. There is a dash about it, a vim, a life-imparting enthusiasm that makes it irresistible. The young people have a chance to sprout their wings. Long unused spiritual and mental muscles are called into play. The church has a new horizon, a new vision, a new impulse, a new motive power.

All this means expansion for the Kingdom of God, but it also means expansion for the church and for all its members.

If the New World Movement had no other aim and result than to awaken the churches and the individual members of the churches to the call of God in this day of days, to the world vistas of opportunity and obligation, to the new value of the saved soul in the scale of human need, to the reality of the religion of Jesus Christ, and to the nobility and joy of his service, with its consequent growth in grace and knowledge and power for good—it would be the most blessed thing that has yet been given in the providence of God to his people.

The Interchurch World Movement is only our New World Movement on a larger and more inclusive scale. Its broadening and stimulating influences are the same. Get the sweep of the whole, and a new day of growth and power will break for American Protestantism, which still has a Republic's dearest liberties and highest interests to defend and perpetuate. We have need to grow great Christian men and women, of large mold and dauntless spirit, to lead forward a conquering Church.



Will you do your full part to make the Week of Ingathering forever memorable in our Baptist annals? This is the time for individual contributions of time and means. "Quicken!"

A Mistaken Policy

THE ANNOUNCED POLICY of the Supreme Council of the League of Nations to leave the Sultan of Turkey in Constantinople as its ruler has stirred the English people as few things have done since the early days of the Great War. Protests have been made by all classes of the people, and Lord Bryce has been especially outspoken in leading public opinion. Of course the argument for it is the necessity of placating the Mohammedan world by leaving its caliphate in possession of the sacred city, and the British Government greatly dreads a Moslem uprising, in view of the discontent that is already sufficiently disturbing in India and other parts of the Empire. But all this self-interest does not remove the fact that one of the great results of the war which the world at large had a right to expect will be lost if the unspeakable Turk is left in any kind of rule in Europe, and if Constantinople is not made a free port under the protectorate of the League of Nations. The Turk in Europe is far worse than an anachronism. The slaughter of the Armenians can never be atoned for, and is not ended. Better a Mohammedan revolt, if it must come, than to leave the festering sore in the spot where it is sure to work infection for the world. What a pity that the United States has no right to have a voice in this matter, through our failure to ratify a treaty of peace.

NOTE AND COMMENT

¶ A certain Methodist bishop gave the wholesome advice that Bible verses should be marked like railroad tickets, "Not good if detached." Honest dealing with the context would spoil many a textual sermon, very likely, but it would preserve the truth of Holy Scripture, which is much more important both for preacher and people.

¶ We are convinced that readers like items, news from many sources packed into small compass. We mean to give them more of this informing kind of matter. If we can succeed in giving a sort of panoramic sweep of events connected with the extension of Christ's Kingdom along all lines, we shall help to make our readers better equipped for living in such a time as this.

¶ The Juvenile Defense Society of Kansas is a new organization formed to fight the cigaret habit among growing boys. Kansas in this is setting an example to all the States of the nation. The movement seeks to protect the young against not only cigaret smoking, but the evils of the public dance-hall, the cabaret, juvenile gambling, objectionable motion pictures, and unguarded juvenile clubs. The growth of the cigaret habit among women is one of the most distressing symptoms of the wreck wrought largely by the war. But let us try to save the boys and girls.

¶ "Christ or chaos!" That is the stern alternative imposed by the facts of the world's life, says the Archbishop of York. The new spirit which the world is waiting to receive, he says, is the Spirit of Jesus Christ. And this Spirit is in itself a power—Christ himself dwell-

ing in the hearts of men; and Christ is God, and he carries with him the sovereign will that rules the universe and fulfills its purpose in history. That is a great truth to live by.

¶ The effects of prohibition are seen in the savings bank deposits, as well as in the police courts and lessened number of prisoners in the jails. Six savings banks in Chicago, located in districts where workingmen predominate, show an increase of \$2,562,000 since last July, when wartime prohibition took effect. Women now have deposits at banks who formerly did not have decent clothes to wear. Real estate improvements are reported from various quarters, and general betterment of conditions; but all this is nothing to the liquor interests and their abettors.

¶ A Presbyterian church in California has ordered a copy of the *New Era Magazine*—the monthly that corresponds to Missions for our churches—for every family in the congregation, by direction of the trustees. This is a good suggestion for our churches. Put Missions in the budget. The financial item will not be large, but the results in an informed and interested membership will be incalculable.

¶ It is interesting to note that Rev. W. H. Bowler, the subject of the frontier story which Coe Hayne is telling in Missions, has become Field Representative of the General Board of Promotion. He has been one of the ablest state secretaries and is admirably adapted to his new and large task.

¶ The death of Dr. George W. Lasher, editor of *The Journal and Messenger* for forty-five years, came suddenly from heart failure as he was taking a car in Cincinnati for his suburban home. He had just signed the transfers which merged his paper into *The Baptist*. By a singular coincidence, he and *The Journal and Messenger* were born in the same year, 1831, and they ended their existence the same hour. Dr. Lasher was a real editor, knew how to make an interesting and valuable paper, wielded a powerful influence in the middle West, and was long a prominent and forceful figure in the denominational life. He was a valiant champion of truth as he saw it, a good man, and a true friend, and his long life work was well rounded out.

¶ One of Ohio's noblest Baptist laymen passed away when Mr. J. B. Thresher, of Dayton, died. He was a pillar of strength to every good cause, beginning with his home church. Denison University owes much to him in years not so prosperous as the present. He held every position of honor and trust within the gift of the denomination. Missionary causes at home and abroad shared largely in his interest and gifts. The Editor cannot forget the privilege of being a guest in the delightful Dayton home where hospitality was wide and gracious. Of late years Mr. Thresher had withdrawn from cares he could no longer safely bear. His death is another of the distinct losses to the Baptist denomination and the world.

¶ The Episcopal Church Nation-wide Campaign is producing some original results. In one diocese a "Church Attendance League has been started, to encourage the performance of the simple but fundamental religious and patriotic duty of regular church attendance." The league has plans for attracting and holding interest, and it will collect dues, so that members will in reality be paying for regular attendance. Capital idea. An ingen-

ious layman advertised in the Ohio newspapers for "5,000 Lost Episcopalians," that being the number in the diocese who had drifted away from the Church in the past decade. Then there is a Church League for the Isolated, originated by a young woman. Rousing reports come from the West, where the every-member canvass produces surprises.

¶ The top-notch record of individual achievement in the Nation-wide Campaign which the Episcopal Church is carrying on is accorded up to date to two rural parishes in West Texas, where with only 200 communicants all told the pledges aggregate \$54,000—an average pledge of \$270 per communicant! The parishes are only two years old at that. That seems like giving!

¶ The Win One Campaign of Personal Evangelism is the title of a campaign projected by the American Christian Missionary Society for its denomination. Its basal principle is that the members of the local church are the people to do the recruiting. Given an evangelistic pastor as leader, with a people ready to engage in such a win-one campaign, and but one result is to be expected—a real revival of spiritual power and a church of conquest. We commend the idea to all our churches.

¶ The tide of immigration is rising again, and is halted only by the lack of transportation facilities. It is most regretable that Congress has done nothing to safeguard this country against the incoming masses of aliens until we have really done something practical to assimilate those already here. Americanization is a word much used, but so far our efforts are about as effective as it would be to sweep back the advancing tide of ocean with a broom. The European governments need all their able-bodied men and should keep them home, and we should see that undesirables stay there, or at least do not come here.

¶ For the supreme effort which our denomination is now making—one that covers five years—it is not too much to ask that all local church projects should be laid aside. Success subsequently for all our local enterprises. There is only one duty in this hour.

¶ The new Baptist headquarters, in New York City, are in the building that has long been familiar to New Yorkers, and to thousands of travelers, as the Holland House. Situated at the corner of Fifth Avenue and Thirtieth Street, with the Marble Collegiate Church as next-door neighbor on the avenue, it has one of the most central and desirable locations in the city, convenient to railway stations, subways and street conveyances. Here the societies will make their home together, with the exception of the Home Mission Society. The four upper floors have been taken, and will be adapted to the needs of the occupants. The General Board of Promotion has its offices on the ninth floor, and here Missions will have its editorial sanctum in goodly company. The eighth floor will be filled by the two foreign societies; the seventh will have the Woman's Home Mission Society and the Publication Society's Bookstore. The tenth floor will house the Education Board, the Ministers' and Missionaries' Benefit Board, the New York State Board of Promotion and New York State Convention, and possibly one or two other organizations. On this floor will be a board room and a shipping room for all the organizations. What all this will mean of convenience for those who have had to work at distance from each other they only can estimate, but the advantages are plain to all; and 276 Fifth Avenue will become a very familiar and famous number with Baptists everywhere.

A Rider of the Old Fremont Trail

A STORY OF FRONTIER MISSIONS, BY COE HAYNE

III. BIG LOST

LOOKING down upon a land of inexpressible charm is the Sawtooth Range. Capped with everlasting snows, towering above the clouds in solemn grandeur, these mighty sentinels of the ages constitute one of the real sources of wealth of Central Idaho. From the Lost River Mountains, which are a spur of the loftier range to the north, gush countless ice-cold streams that form Big Lost River—a name of mystery to those who are unacquainted with the geological formation of the territory through which it runs.

Big Lost means exactly what it spells. It runs a distance of over one hundred miles before reaching the basin or "Sinks," into which it vanishes and thence continues through a subterranean channel beneath the weird lava beds of Central Idaho. It is thought that the Thousand Springs, located on the west bank of the Snake River, are formed from the water of this stream and others that lose themselves in the lava rock. It is interesting to know in this connection that John C. Fremont, in his report covering the exploration of this part of Idaho—it was part of Oregon then—noted the presence of a subterranean river that burst out directly from the face of the north wall of the Snake River cañon and fell in white foam to the river below.

About the middle of the Lost River range is a lofty peak reaching high above all others and standing in all its beauty and majesty as a natural and everlasting monument to one of the heroic pioneers who gave up his life in defense of the trail-makers who were then struggling to open up this part of Idaho for settlement. The name of this peak, which can be seen from almost any point in Big Lost or Little Lost River Valleys, is Mt. McCaleb, after Jesse McCaleb, the business associate of Col. George L. Shoup. McCaleb was manager of the branch store at Challis. Col. Shoup, the first governor of Idaho, who later became United States Senator, was at one time the leading merchant of Idaho, having large miners' outfitting stores at Challis, Salmon City, and other mining camps. Today his statue adorns the Hall of Fame at Washington, D. C., Idaho's gift to the nation.

Before the railroad was built into Idaho from the south, all freight for the Salmon River mining country was hauled overland by wagon from Corinne, Utah, a point on the old Central Pacific. The route of these pioneer freighters was through Malad Valley by way of Portneuf Cañon, Blackfoot, across the Blackfoot Desert and thence up the Big Lost River Valley.

The number of pounds of freight brought in by wagon train each year for Shoup and McCaleb ran up into the millions. The largest freight outfit on the road was kept busy by this firm. It consisted of ten

sections with three and four wagons to a section. As there were twelve and fourteen oxen in each section, it is readily seen that there were nearly 150 head of cattle in the outfit. When traveling, the train was strung out nearly half a mile. It was a wonderful sight to see the drivers handle these cattle after reaching camp, in unhooking and hooking them up.

The owner of this freight outfit was Joe Skelton, who had spent most of his life on the frontier. Skelton was a well-known character in the whole intermountain country. Rough, ready, and honest, there were few who surpassed him for courage, hardihood, and enterprise.

The hardships incident to the long desert journeys were not the only ones endured by this intrepid frontiersman. On one of his trips he was caught on the horns of an infuriated ox and carried quite a distance before he could be rescued. One of the horns of the animal pierced the side of Skelton's face, and for over twenty years, till his death, his food had to be ground and taken through a silver tube in the side of his neck. A cow was always led from the rear of one of the wagons to furnish milk for him. During all those years he rode at the head of his train, working on without complaint. It is said that for twenty years no one saw Joe Skelton take food. He administered the liquid nourishment himself; and he ground his own food in a little coffee-mill which he always carried in his camp outfit. Of such metal were those early frontiersmen made. Skelton was typical of the kind of men who opened up the West, a race of stalwarts whose deeds of heroism will never be surpassed.

SKELTON'S FIGHT WITH THE INDIANS

One memorable day in June, Joe Skelton's train neared a camp ground just above the point where Big Lost River Valley heads up into what is called the Narrows. Here timely warning was brought that the Nez Perce Indians had started across the country on the warpath and that an attack might be expected at any time. Skelton, like the old fighter that he was, immediately made preparations for any emergency that might happen. He formed his wagons in a circle, and as his freight consisted of flour straight, he unloaded it and made breastworks of it. He then drove his stock inside and instructed his men what to do in case the Indians made an attack. He cautioned them repeatedly not to raise their heads above the sacks. Jesse McCaleb, who had purchased the flour for the Shoup-McCaleb string of stores, was a member of the party.

Early that evening a few shots, fired at random from the brush, told the white men what they must expect. That the renegades were upon them in large numbers and would surely do their best to slaughter them all, plunder their wagons, and drive off their stock, they had not the slightest doubt. But every man was determined to fight to the last.

It was the custom of the Indians to wait until day-break before opening a battle with the whites. The redskins waited only until the first glimmer in the east foretold the approach of day and then began circling around the freighters on their ponies, keeping up a continual fire. In this way they hoped to stampede the stock. The Skelton party returned the fire only when a well-directed shot might result in bringing down a foe. Every man was obliged to rest on his knees while keeping out of sight.

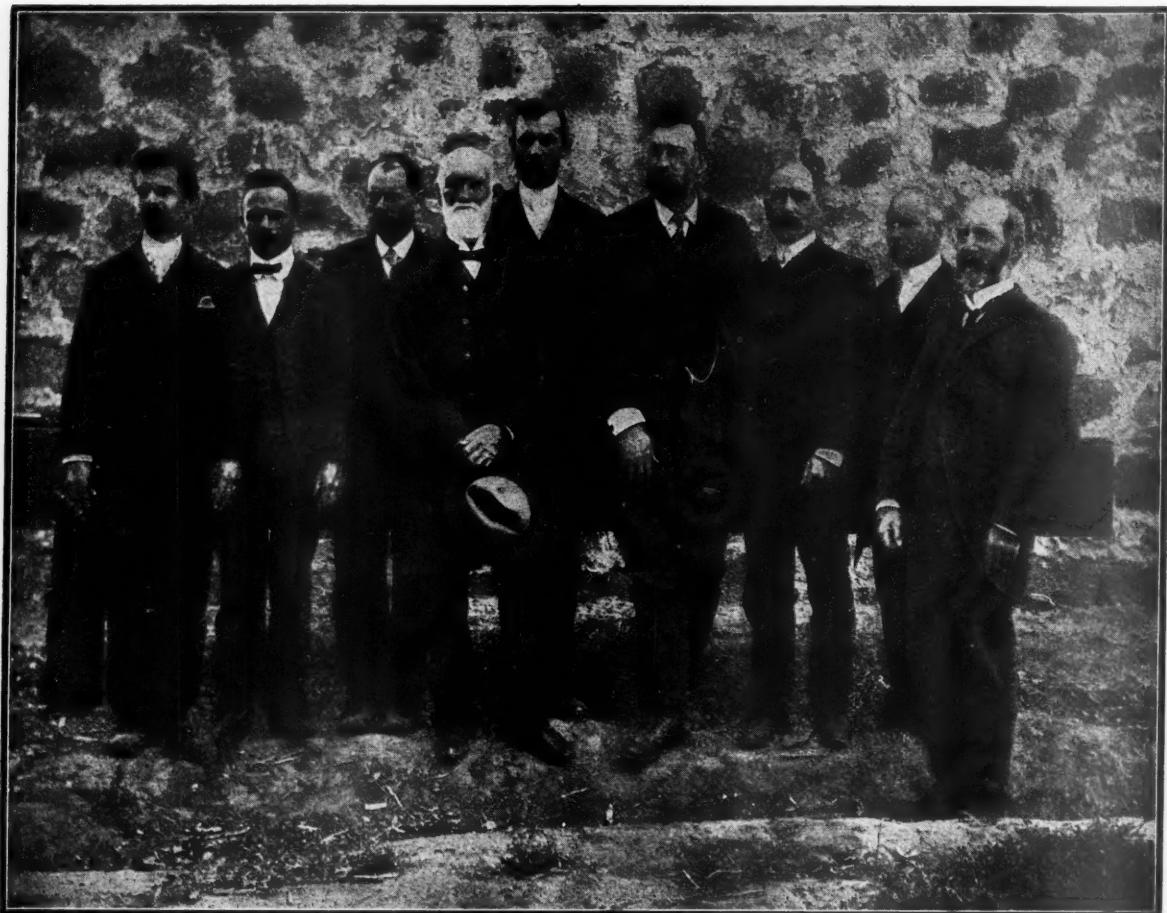
McCaleb was emptying his gun in the direction of the enemy as fast as any man in the company, but in so doing exposed himself so frequently that Skelton admonished him repeatedly to keep his head down. But the fearless trader paid little attention to the advice, and at last, as he raised up to fire a shot, a bullet pierced his brain.

For three days the battle raged during the daylight hours, but each day at sundown the enemy would quiet down. At midnight of the second day a half-breed Indian and a friend of the whites volunteered to creep through the picket line of the crafty besiegers and seek reinforcements. The brave fellow succeeded in eluding the redskins and made his way to the Challis country, notifying all he saw. A

mounted force, composed of miners and stockmen, started at once for the scene of battle, but before they reached that indomitable little band of men fighting for their lives, the Indians got word somehow, and moved on into the Birch Creek country, where they wrought considerable havoc among the settlers.

A BAPTIST PIONEER

Not many months after Skelton's brave stand in the Narrows, George E. Ferris, who later was destined to take a prominent place among the Baptists of Idaho, learned through Skelton and others of the possibilities of the Lost River country, and moved with his family from Blackfoot to a point in the Lost River Valley known today as Old Arco, four miles from the present thriving town of Arco. Here, on the old emigrant trail that for years had been used by prospectors, stockmen, and freighters on their way to and from Oregon and the Great Northwest, he established a general merchandise business, which he maintained successfully for many years. He also secured one thousand acres of choice land and took from Big Lost River the first water used for irrigating purposes. Through a natural slough he con-



THIS PICTURE HAS A HISTORICAL INTEREST. FOURTH FROM THE RIGHT IS THE LATE DR. C. A. WOODY, SO LONG SUPERINTENDENT OF THE PACIFIC COAST DIVISION, AND A HOME MISSION STATESMAN. ON HIS RIGHT IS REV. G. L. CLARK, THEN SUPERINTENDENT OF STATE MISSIONS FOR MONTANA AND IDAHO. MR. BOWLER IS SECOND FROM THE LEFT END OF THE ROW

ducted this water for a distance of nearly five miles. This natural ditch today is known as Ferris' slough, and is still owned by him.

During these early years of struggle to establish a home for themselves in that remote and sparsely settled country, George Ferris and his wife were comparatively happy and contented. As business grew, a second store was opened at the Houston Mining Camp, where Ferris also put in a concentrator for lead and silver. He shipped his concentrates to Omaha, necessitating an overland haul by ox-team for a distance of ninety miles across the desert to the nearest railroad. All of his supplies came in over this desert that consisted of lava, sage-brush, and sand—miles and miles of it—to a country dotted only here and there with a rude shack of some dauntless, far-seeing pioneer, who, with the faith of a prophet, had caught the vision of a desert redeemed. Today, thanks to George Ferris and the others who battled to redeem the wilderness, one may go into Lost River Valley and find one of the most prosperous and fertile farming regions in the intermountain country.

IV. LITTLE BITS OF HISTORY

GEORGE FERRIS, an admirable type of the frontiersman, had the tastes and habits of the student. Before a minister came into the Lost River Valley, Ferris conducted all the funeral services held in that region, reading the Episcopal burial service. He was extremely sensitive by nature, and the hard life which his family and few neighbors were called upon to endure drew heavily upon his sympathies.

Several incidents occurred during those early years which are related here as bits of history showing how unrelenting were the forces against which these children of the wilderness had to contend. It required the best blood of the nation to win through. The weaklings either fell by the wayside or drifted back to summer ranges.

One night in September, 1884, the stage, coming down from the Salmon River country, contained four passengers, including Mrs. Ferris and her two small children. She had left her husband at the branch store at the Houston Mining Camp and was returning home to Old Arco. At that time the General Custer mines were shipping out their millions in gold annually and holdups were frequent. When the stage reached the most desolate point in the Valley, about midnight, two highwaymen sprang out of the sage in front of the horses, leveled shotguns at the driver and told him to halt. The driver was plucky old Lew Washburn, a well-known and highly respected character. He at once tried to control his horses, but before he succeeded in bringing them to a standstill, one of the highwayman fired and sent a heavy charge of buckshot plowing across the back of one of the horses and into the stage, wounding the driver. The Wells-Fargo treasure-box was called for and promptly

surrendered, whereupon the stage was allowed to proceed.

"Are you hurt, Mis' Ferris?" called out Lew after he had driven on a little distance.

"None whatever," replied Mrs. Ferris, greatly relieved to hear the cheerful note in the driver's voice. "Are you all right?"

"All right, ma'am," chirped Lew. "Don't you be worryin' none."

On reaching Arco, Lew had to be carried into the stage station. Loss of blood from an ugly wound in his leg had weakened him almost to the fainting point. For several weeks it was doubtful whether his leg could be saved.

Earlier that same night, the same highwaymen robbed George Ferris' store, having compelled the two clerks to march to the back end of the room and hold up their hands while the robbers helped themselves to what they wanted.

Lost River Valley is on the trail running east and west from Oregon to Montana. Having no means of communication with the outside world such as the railroad, telegraph, or telephone, the highwaymen, stock thieves, and floating adventurers of all descriptions, in the early days took advantage of its isolation. At the time George Ferris came to the valley the outlaws had their stations for stolen stock all along this route. On one occasion a band of nearly four hundred head of stolen horses was driven through to Montana. The thieves were caught at Dillon, and their leader, a Mexican, was lynched near there. One day three men from Oregon arrived at Ferris' store on the trail of a band of three hundred head of horses that had been run out of Oregon. George Ferris had seen this band pass through the day before, in charge of five men. The pursuers killed the five horse thieves from ambush two days later, recovered their horses, and returned to Oregon.

George Ferris aided in turning over to the authorities some of the most noted of the lawbreakers who infested the Lost River region, and a plot was laid to "get him." He had an office in the back part of his store. One morning as he stepped in to attend to his books he noticed something shining on the floor near the desk. He picked up several giant caps which had been placed where he was accustomed to stand while working.

One wintry night at a party given in one of the Lost River Valley ranch-houses a girl shyly inquired of her day-school teacher whether he ever had seen a book called the Bible.

"Yes, I was raised by that Book," confessed the schoolmaster.

"Can you get me one?" she asked eagerly. "I want to read some of those Bible stories they tell about."

And it was along about this time when a boy up Antelope way was asked, "Did you ever hear of God?"

"No, does he live on Big Lost River?"

(TO BE CONTINUED)

National Conference of Church Women at Washington

*EVERY CHRISTIAN WOMAN SHOULD READ THE FINDINGS
GIVEN IN THIS ARTICLE—THEY SOUND A TRUMPET CALL*



THE unanimous adoption of a world wide program, calling for the active participation of all women in the immediate economic, social and religious reconstruction of the world, brought to a close the National Conference of Church Women, which met in Washington, D. C., under the auspices of the Interchurch World Movement, February 7-9. For three days, 280 delegates, representing twenty-one denominations, forty Mission Boards and thirty-one States, heard nationally prominent speakers detail the tremendous religious needs of the war-blighted world, as disclosed by the surveys of the Interchurch Movement; they saw flashed on the screen great red blotches on the earth's surface, indicating spots that had either never heard of Christ or had as yet refused to accept his gospel.

Having heard and seen these things, and realizing the seriousness of industrial, economic and religious conditions even in this country of advanced Christianity, it took the Conference less than an hour to adopt the report of the Findings Committee, which drew up a program for the future activities of Christian women everywhere.

Not only does the report fully endorse the work and aspirations of the Interchurch World Movement, but it calls upon Christian women to accept their duty to humanity in this hour of opportunity and dedicate their lives to spreading the gospel to every person in every land under the skies.

Arrangements were completed during the last hours of the Conference for the holding of a series of Women's Training Conferences in the same cities and at the same time as the Pastors' State Training Conferences. At these meetings teams of women will be organized and trained to carry the report of the Conference to every woman in the United States and actively assist the Interchurch World Movement in other ways.

REPORT OF THE FINDINGS COMMITTEE

The report of the Findings Committee was in part as follows:

The National Conference of Church Women, assembled in Washington upon the call of the Interchurch World Movement, the Council of Women for Home Missions, and the Federation of Women's Boards of Foreign Missions of North America, unites in the following great affirmations of faith:

We believe that there is only one power adequate to meet the needs of these tremendous times—the power of Jesus Christ through his gospel.

We believe that the way out of our present difficulties and dangers lies in the full acceptance of the leadership of Christ, and in loyal obedience to his program.

We believe that within the Christian church are enfolded the mightiest energies which can be released to make the will of Christ regnant among nations as among individuals.

We believe that the hope of the present situation lies in the possibility of arousing the Church of Christ to reconsecrate itself to the promulgation of his gospel and to pour out its life in the service of mankind.

Because the Interchurch World Movement is founded squarely upon these great affirmations, the Conference wishes to go on record as sincerely and emphatically endorsing the plans and purposes of the Interchurch World Movement. We recommend to the women of the churches that they pledge their loyal active support to the Movement and participate in carrying out its daring yet practicable aims.

In the Interchurch Surveys, we have for the first time in history an opportunity for all Protestant Christians to know the magnitude of the whole task, evangelistic, social, industrial and educational, at home and abroad. In the Interchurch program we have for the first time an opportunity for all who hold the gospel in its fullness and simplicity, to plan together, to pray together and work together in the unity of the spirit of their common task.

Believing that in God's good time the day has come when the churches are closer together than ever before and the sense of spiritual unity is constantly growing, we commend the Interchurch World Movement as a means for further strengthening the ties of comradeship, increasing the sense of unity of purpose in the necessity of still further enlarging the vision of both individuals and churches, and in the emphasizing of likenesses rather than differences if Protestant Christianity is to prove great enough for the greatness of its opportunity. We believe that unity of spirit will grow as we go on into ever deeper union with our common Lord. In his presence, there is room only for discipleship.

We recognize the Department of Spiritual Resources (of the Interchurch Movement) as the foundation stone of the Interchurch World Movement. Only a spiritually quickened church can be used of God in the carrying out of his great plans.

We therefore urge upon all Christian women everywhere, that, realizing the impossibility of accomplishing the superhuman ends of the Interchurch World Movement by human wisdom, they enter into a new fellowship of prayer and intercession; that they put underneath all the objectives of the Movement the dynamic of a faith that lays hold on the strength of God, and that they release "This, the greatest unused energy of the Christian Church."

The importance of the Department of Life Service in the Interchurch World Movement cannot be overestimated. In this present hour of the world's agony,

there is demanded a new consecration of all life and the whole of life to the service of God. We recognize that every honest calling is a call to serve God and that in diverse forms and many meanings the Divine Love is working out his one purpose for his world.

We urge upon church women enthusiastic cooperation in the program of the Industrial Department of the Interchurch World Movement in its effort to secure the interpretation of the spirit of Christ in all the social and economic relationships of life.

The ethical standards of a Christian nation require that life be safeguarded by fair economic standards, by the physical care of mother and infant, by the abolition of child labor and the substitution of universal elementary education, the suppression of unwholesome amusements, and by the civic provision of innocent and invigorating recreation.

To secure and maintain these standards laws must be enacted and enforced. We call upon church women to exercise to the full their responsibilities as citizens, and to remember that the constant attention of women citizens is imperative if children are to secure the protection of the State against selfish and ignorant exploitation.

The safeguarding of the health, happiness and welfare of young women, through wise legislation and social reforms, should also rest with peculiar urgency upon the hearts and consciences of Christian women.

Millions of children throughout the world have been left orphaned because of war, pestilence and, famine. The appeal of these starving and helpless children comes with double force to the followers of He who said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." We therefore urge upon women's mission boards, home and foreign, that they put a big budget for babies upon their schedules, to meet this most pitiful need of the world. We further urge upon all church women everywhere that they generously support this program of organized motherhood for the children of the world.

Still in the present world circumstances there is a call of special urgency for the dedication of young life to the service of God, through the activities of the church. The church is a mighty army only if it has well trained, able and devoted officers.

By as much as we recognize the indispensability of that church to world and national redemption, by so much must we emphasize the claims of the ministry and the mission fields upon the loyalty of our young people.

We recommend to all Christian women that they study afresh the teachings of our Lord in regard to the stewardship of wealth to see whether the sin of withholding may lie at the door of the church. We urge upon all Mission Boards that they give the widest

publicity to the stewardship plans of the Interchurch World Movement, and that they actively promote the use of the stewardship literature among their constituencies.

CONFERENCE DETAILS

Mrs. Henry W. Peabody was chairman of the Conference. Dr. Mary Stone, famous throughout the Orient as a Chinese missionary doctor, led the opening devotional service with an address in which she exhorted the delegates to bend every influence to rush more and more missionaries to China. "Don't send us missionaries by the hundreds," she said. "When you wanted to defeat Germany you sent soldiers to France by the millions."

In subsequent sessions, the Conference was addressed by Dr. William H. Foulkes, vice-chairman of the Interchurch Executive Committee; Dr. Ralph S. Cushman, director of the Department of Stewardship; Dr. W. B. Hollingshead, director of the Statistical Department; Dr. R. E. Diffendorfer, director of the Home Missions Department; Mrs. William Fraser McDowell; Miss Julia Lathrop, head of the Federal Child Bureau; Mrs. Samuel Semple; Dr. S. Earl Taylor, General Secretary; Dr. A. E. Cory, head of the Promulgation Group; Mrs. E. C. Cronk; Mrs. William Boyd, president of the Federation of Woman's Boards of Foreign Missions; Mrs. Fred Smith Bennett, president of the Council of Women for Home Missions; Mrs. Helen Barrett Montgomery, president of the Woman's American Baptist Foreign Mission Society; Mrs. William H. Farmer, head of the Women's Activities Department; Dr. Daniel A. Poling, head of the Educational Group.

Mrs. Josephus Daniels, wife of the Secretary of the Navy, delivered the address of welcome and Mrs. Robert Lansing, wife of the then Secretary of State, spoke briefly.

IMPRESSIONS OF THE CONFERENCE— BY MRS. LOUELLA P. FORD

An article from Mrs. Ford was received too late for insertion, but we give her closing impressions.

After seeing the maps with their tell-tale splashes of color, she says: "Overfilled hearts developed quick initiative, stimulated consciences worked constructive planning. Team work was rampant. Big policies were built. Women of clear brain and constructive vision will go out as crusaders for the King.

"The strengthening of Christian strongholds, the quick enlarging of the color of Christianity on the maps of the world, the spiritual remaking of America as the base of Christian dispersion, the vitalizing of our churches, the holding of our children in the Sunday schools, the expenditure of consecrated money, the bringing of souls into His light—this I consider to be the culmination of the National Conference for Church Women."

CONCERNING WOMEN'S COOPERATION, PLACE AND POWER IN THE GREAT CHURCH AND INTERCHURCH MOVEMENTS, READ THE WORDS OF MRS. PEABODY AND MRS. MAC LEISH ON OTHER PAGES IN THIS ISSUE



FRONT ENTRANCE TO THE LATINO-AMERICANO HOSPITAL AT PUEBLA, MEXICO

The Baptist Hospital in Puebla, Mexico

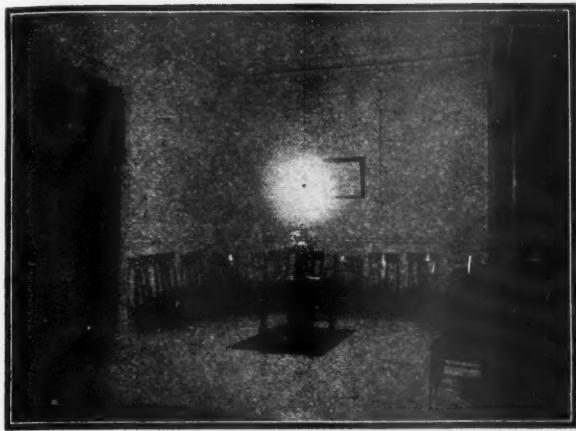
BY C. S. DETWEILER

THE American Baptist Home Mission Society in cooperation with the Woman's Home Mission Society is conducting a hospital in Mexico that has attracted unusual attention. The Hospital "Latino-Americano" is one of the best to be found anywhere on a mission field in point of material equipment, as the accompanying photographs show. The very best that modern science can offer is here at the service of the poorest peon of Puebla. Not only does it relieve much suffering with its direct ministrations, but indirectly it will be a blessing to the whole of Mexico in helping to raise the standard of requirements for similar institutions supported by the government.

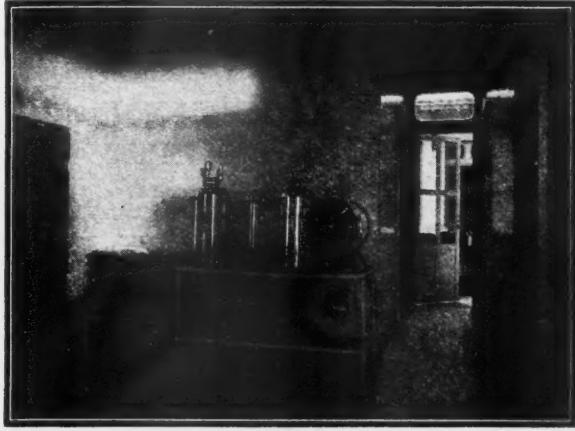
It would be an interesting subject for some one to investigate the influence of Christian missions in promoting philanthropy. There are natives of great wealth and culture in all mission countries who have done little or nothing for the welfare of their country until stirred by the example of what the new Christian churches are doing. And the efforts of missionaries have also done much to stimulate the activities of the government in relieving distress. For this reason, therefore, it is right that our mission hospital in Mexico should be a model for others.

It is also fitting that this hospital should be in Puebla, noted as a stronghold of Romish bigotry. No better means for breaking down the prejudice of the people against the Gospel could be found than the tender ministrations of doctor and nurse. Dr. Conwell tells us that a number of his patients buy Bibles while in the hospital and come to our church after they leave the hospital. He tells of a fine mechanic won to Christ through his wife, who had been helped in the hospital. The clerk of the Baptist church in Puebla, an intelligent young business man, dates his interest in the Gospel from the time he was ill in the hospital. In fact, the Baptist church in Puebla since we began our medical work has prospered to such an extent that it has outgrown its old building and is now seeking a new and enlarged plant.

In our nurses' training school we have six nurses and one orderly in training. Four of these have creditably finished their first year and are well advanced in their second-year work. To anyone who understands the Latin American type of character and the low place given to nursing in the estimation of these people, it is worthy of note that so many have continued thus far in their course. It is very difficult to secure the kind of girls that are needed.



THE ATTRACTIVE RECEPTION ROOM



STERILIZING AND DISINFECTING ROOM

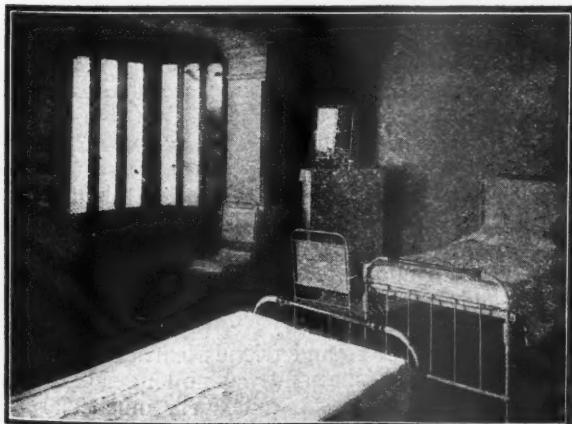
Financially, the hospital is not yet able to meet the running expenses from the income of the patients. They pay from ten pesos a day down to one peso, that is, \$5.00 of our money to fifty cents, and we are never without as many charity patients as we can possibly take care of. If there were more funds for charity cases the hospital could easily be kept full and its beneficent influence enlarged. It will take time

to build up a paying clientele sufficient to meet all the expenses and provide for charity cases.

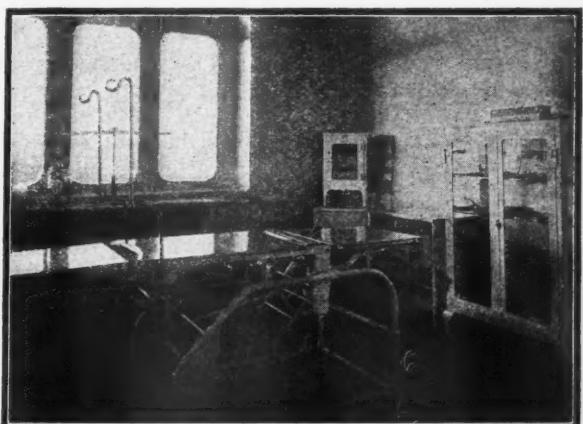
The linen closet of the hospital is in continual need of replenishment. Mission circles that desire to show their interest in this form of help for Mexico could do nothing better than sew for the hospital. Communicate with Mrs. M. E. Bloomer, 23 E. 26th St., New York City, about the urgent needs.



STAFF OF TRAINED NURSES AT THE HOSPITAL IN PUEBLA



WARDS WHERE CLEANLINESS IS AT HOME



OPERATING-ROOM, FULLY EQUIPPED

Living Witnesses to the Gospel's Transforming Power

VEMBA MBUNDU, OF PORTUGUESE CONGO

A FORMER WITCH-DOCTOR, NOW A CHRISTIAN WORKER

I WAS born at Nkondo-kondo, Santo Antonio, Angola, Congo Portuguese. This village is a good day's journey southwest of Mukimvika Mission Station. The day or year I was born is not known, as we do not keep any record of birth, so cannot celebrate our birthdays as white people do. Very shortly after my birth my father married me to a man whose wife had died, and I was inherited by him as the one to take the place of the dead wife. My husband, however, died before I was old enough to remember him, and his younger brother inherited me as his wife. He too died before I was old enough to go and live with him. By this time we had moved to another town, which is about a day's journey northeast of the mission station. An old relative of mine took sick, and as a means of restoring him to health one of his children and I were told to enter the "Nkimba," which is a secret order of the witch-doctors where most shameful things are done in secret. I had before this been doing some work as witch-doctor, and now I was to know more of their evil practices. My relative, however, did not recover, so my entering the order of the "Nkimba" did not help him.

After that my father took sick with sleeping sickness and went to the mission station to be doctored by the missionary doctor. After some time I went to visit him and to help take care of him. A Congo-Belge man, who was doing evangelistic work at Mukimvika, saw me one day at the beach, and asked me if I was married. I answered, "No." He said, "There is a young man here at Mukimvika teaching in one of the villages, who is wanting a wife. His name is Mbundu. He would make you a good husband." Shortly after that I met Mbundu and he asked me to become his wife. I said I would think about it. My father died and I returned to my village. My father's brother became my guardian. He had a debt and in order to liquidate his debt he promised that he would give me to the man as his wife. He told me this, but I refused to have this man as my husband, though my uncle was very persistent. I was living with my mother, and as neither of us had husbands we had to pay hut tax to the government. I had paid mine in full, but mother had not paid all hers, and I was taken prisoner at the state post. I at once sent word to mother to sell all the chickens and anything else she could so as to get the money lacking. She did so and I was released. Shortly after that I sent word to Mbundu that if he wanted me to become his wife to come at once as my uncle was wanting to marry me to an old man to whom he was in debt, but that I did not want him. Mbundu came, but as he did not have enough money could not make final arrangements. My uncle was very angry with me for not marrying the man he wanted me to, but I would not give in, although I was scolded and abused. Finally

I went to Mbanza, Mbundu's town, and said we would get married and that he better go to my uncle and settle the matter. My uncle became very angry both with Mbundu and me and said I was marrying a very poor man, who would never have any money, and would not give his consent. I then went to the state official, and the matter was settled and I married Mbundu. Since then I have been living in Mbanza, the nearest village to the mission station. My husband's father was chief of the village, and when he died Mbundu was chosen chief to succeed his father.

Although my husband had made a profession of Christ and been baptized before we were married and we lived near the mission, I did not care for Christianity and continued my profession as witch-doctor. I made money at my business of healing, and as I thought, healing many from their various diseases and driving away the evil spirits which were causing death and sickness among the people.

Time passed on and I lived happily with my husband, but for one thing, which worried us both. We had no children. I prayed to trees, made and gave gifts to various fetishes, which were supposed to be the means of motherhood, but all in vain. Then I was told that at Santo Antonio there was a chapel with an image of the Blessed Mother Mary, and if I brought her an offering of a white chicken I would be rewarded by becoming the happy mother of a child. I went, but all in vain. Some years after that a missionary and his wife came to Mukimvika, and "mama" took an interest in me. I asked her one day to ask the mission doctor if he could not give me some medicine so that I might become a mother. The doctor answered, "Am I God? Only God can give you this gift." "Mama" took a great deal of interest in me, and I went to her school and began to read a little, but then our teacher and "mama" both left us. I had, however, become interested enough to continue my studying alone, and sometimes my husband helped me, until I was able to read the New Testament. One day I decided to quit my business as witch-doctor, and I took all my fetishes to the mission doctor and said that after this I would go to him when I was sick and would recommend him to any who came to me for treatment as well as to all my friends. I realized that all my fetishes were nothing and that God, who had made us alone, could cure us, and that he had given wisdom to the mission doctor to give medicines which might be blessed by God to the healing of diseases, if it was his will.

When my relatives and friends learned that I had given up all my fetishes and was no longer practising my art of healing they became very much alarmed. My uncle came to me and reprimanded me very severely, saying that some great calamity was sure

to befall our whole family, and if they all died I was to blame, as I had enraged the evil spirits by giving up my fetishes and my healing art. I then told him how I had come into the light and that fetishes could do nothing and that Jesus Christ was my Saviour and I had no more use for fetishes. I pleaded with him too and told him not to fear, for it was God who had made us and who is keeping us and not fetishes.

I was happy, and as I had no children of my own I decided that I could help other children, and so at the doctor's suggestion I began teaching the children and women in my village, and kept it up for about six months as there was no school on the station at that time.

A little over a year and a half ago when our missionary and his wife came to teach us the word of God, I was very glad, as I wanted to learn much more about God and Jesus Christ the Saviour of the world. I used often to go to their home and talk with them, and I never missed a service if I was well enough to go unless I was away from home. I became anxious to tell others the story, and before long I got one woman of our town to take a stand for Christ. I try to give my testimony whenever there is a convenient time, and the opportunities are many. I sometimes go to other villages to tell the story.

After "mama" began her school on the station I went as much as I could. Of course I had my garden work and cooking to do and so could not attend as much as I would like. I was especially anxious for

the Bible lesson, and so would sometimes ask to be excused after that was finished so as to go and get supper ready for my husband, instead of staying for writing and numbers. When I could I stayed, as I want to learn to write and count also.

For a year or more I have been anxious to go to some distant town to help spread the gospel, but my husband, who also would like to go, is chief of the village and cannot go without the permission from the government to be freed from his chieftainship. He has now asked permission, but so far has not been released, but hopes he may be soon. Tomorrow, however, we are going to take a tour through the country in which my native town is and will go to preach and try to bring the people to a knowledge of God. We will only be gone for a few days this time.

A month ago I was baptized and the church organized. I cannot tell you how happy I was that day, when both my husband and myself and twenty others were banded together and pledged ourselves to follow Christ and work for the extension of his kingdom in this district and in all the world. I can hardly wait for my husband to be freed from his government position so we can devote all our time to teaching and preaching. Christ is so precious to me as he has done so much for me in leading me out of darkness into his marvelous light that I want to tell it to others every day of my life.

MRS. A. L. BAIN.

Mukimvika, Africa, August, 1919.



OUR HOSPITAL AT YACHOW (YAH-JÓ), WEST CHINA—REAR VIEW

Education and the Negro

BY MARJORIE SEYMOUR WATTS

Sometime Teacher in Hartshorn College, Richmond, Virginia

"Oh, Hartshorn's the college,
To come to for knowledge
For fun and for frolic, too."

HE enthusiastic singing, to the tune of "When You Wore a Tulip," emanates from a group of girls gathered together on the steps of a large brick building. The late afternoon sunshine of a southern spring day lights up the faces naturally bright with good spirits and good health. The faces are brown. All shades of brown, to use the colloquialism, from "fair brown to kettle blonde," the last term most easily understood by one with a sense of humor and a memory of the old-fashioned iron kettles. To the white teacher who is leading the "sing"—and enjoying it because she has never led a more responsive chorus—these girls of Hartshorn College, Richmond, Virginia, are as full of infinite possibilities as if every face was white.

With real southern dignity, Hartshorn maintains its title of college, while most of its students are in the grade or the high-school department. We must add directly that this is the one southern characteristic of its management. Of the twelve teachers, ten are white and from the North, and two are colored. It is an institution of two hundred students, yet there are many white citizens in the city of Richmond who neither know nor care that it exists. The white people of the South are deservedly known as hospitable. There is but one exception, that caused by the color-line. A northern white teacher who takes a position in one of the schools such as Hartshorn makes comparatively no friends among the southern white people. She finds that the term *home missionary* is almost a fallacy.

It is not a satisfaction of fanatical religious zeal which repays the teacher of colored institutions. Heaven knows too that the recompense is not meted out in dollars and cents. What is the reward but the development of character, the alchemy of ideals, which she watches and in some small degree aids in the children of the negro race? Educators boast of our training for American citizenship. That is no less the task of this teacher. But she will be more inspired by her work and its results when American citizenship becomes a matter not only of equal duties, but of equal privileges.

Hartshorn Memorial College is perhaps not so well known as Spelman in Atlanta, Tuskegee in Alabama, or even its neighbor, Virginia Union University, which has produced some of the leading colored ministers of the country. It nevertheless demonstrates work typical of that done in all these schools. The institution was founded in 1883 by Joseph C. Hartshorn, of Rhode Island, in memory of his wife, a woman deeply interested in the colored people. The following year it was chartered by the legislature

of Virginia with full collegiate and university powers. Its aim, to quote the catalog, is the raising up of "a body of thoroughly educated Christian women." It is supported largely by the Woman's American Baptist Home Mission Society. To any one interested in home mission work it offers a fruitful field in which to center that interest, either personal or financial. Its first president was Dr. Tefft, of Rhode Island, and it is now under the leadership of Dr. George W. Rigler, also of that state.

Some of its students graduate from the college course with the degree of A. B. Most of them are impatient to fill teaching positions themselves, and leave the institution after graduating from the normal high-school course. The school has also classes in the grades, in which the normal students do practice work, under critic teachers. Aside from the regular school routine the students manage, with faculty supervision, four societies—the Temperance Society, the Missionary Society, the White Shield Society (a purity league), and the Dunbar Literary Society.

Like northern public schools Hartshorn brings together pupils from very different kinds of homes. There are encouragingly great contrasts between the new students and those who have already spent some time in the school. Here, in the opening days of fall, comes little Anasthesia Beverly, from Guinea, looking very much like Topsy, as if she "just grew." Her mother, who "brung" her, is herself a graduate only of the school of hard knocks, but eager to scrimp so that her children may "git a book eddication." Very diplomatically she assures each instructor she meets that they are all "so good-lookin' an' 'ristocratic." These teachers may not be the first white people with whom the mother has had direct dealings, but to Anasthesia they are a brand new experience. The only white folks she has known of heretofore have been the hard-handed and—well, let us say, old-fashioned employers of her father and brothers. Put yourself in Anasthesia's place. Will you not for a season remember the day's misdeeds and quake when that white teacher comes down the corridor at night after ten o'clock? How soon will you believe that she is simply keeping tabs on lights? How long will it take you to learn to trust her? When this important step is taken you may write home as did one young Hartshornite: "The teachers are so modest an' perlite an' direck us in the path to go."

Let Anasthesia be conducted to her room. Notice by way of contrast the young woman in white, by the doorway. Neat, you will admit—yes, even dainty, with a pleasant, intelligent face. You would find her manners and grammar as perfect as your own. Her mother was a Hartshorn product. Her father is a prosperous doctor in Norfolk. She herself has been four years at Hartshorn. In June she will graduate, and in the fall take a teaching position. So are the

ideals of Hartshorn and similar institutions being slowly but surely woven into the character of a race.

There have been many attempts to define education, which has come to be a very comprehensive term. Whatever words you use in which to couch your particular notion of it, you will agree that it is a thing necessary to modern existence. It is capable of being abused, but rightly treated it improves as it increases. It is interesting to ponder when the real education of the white race began. One hesitates to put the date any definite number of centuries back. And before that the race was like a simmering pot—no action, no progress yet. But—this is the important point—it was an independent race, not a race of slaves.

Upon this background trace briefly the history of the negro race. Uncivilized Africa or India, a century or so of slavery in America, and fifty odd years of freedom, during which latter period its education has begun. Shall we, with this in mind, regard as either contemptible or discouraging the crudities of those in the race whose opportunities have been limited or none? On the other hand, go South, where the race forms a larger per cent of the population. Remember that here there is no compulsory school law for the negro. At best, his schooling occupies but few months a year. Then see the refined homes of the educated colored people, the good taste in dress, the men and women making good in professions. Now you are ready to ask yourself a few questions. Do not a man's needs and wants increase with his knowledge? In another fifty years must not the difference diminish between what the colored man knows and the rights he should have?

This brings us directly to the attitude typical of most southern white people, and of some as well in the North. Their hostility toward the work of white teachers in colored schools is due to the fact that they do not approve of "educating the niggers." We must gladly note some exceptions to this opinion. It is not strange that the old ideas should cling, especially in the South where all customs change slowly. It is true also that "a little learning is a dangerous thing." But why stop at a little? Circumstances are changing the position of the negro in society. The ideas of white people must change too. In general, a southern white man is good-naturedly tolerant of the negro as long as the latter is his chauffeur, but as a lawyer, or a doctor, or a minister, without the badge of servitude, he regards the colored brother as overstepping the bounds. Bounds of what?

As to the attitude of the negro himself toward education, for the most part he is a willing, industrious, interested student. He seems endowed with a good share of natural curiosity, and is less ashamed of showing ignorance than of attempting to learn. In the classes at Hartshorn it happens oftener that a girl gives a mistaken, even a ridiculous answer than the disinterested "I don't know," and there are students whose dogged plodding, against the odds of poor mental equipment, is in itself an inspiration. Speaking of ludicrous answers, here is the way one small pupil dared to solve a difficult problem his own way. The teacher, a former Hartshorn graduate, asked, "How can I divide four potatoes equally among six people?" The class sat wrapped in

thought until Joe's hand flew up and flagged violently as he exclaimed, "Mash 'em up!"

To the wide-awake colored girl education is not a selfish end, but a means toward helping those less fortunate. Here I want to quote part of a letter from a girl who graduated from Hartshorn in 1918. I may also say that in the past year this young woman has been successfully carrying out some of her altruism, teaching in a grade country-school for children of her race.

I wish that I could get every negro to find the sugar stored up in his corn-bread; that is, to search deep and thoroughly and find a little joy in his lot instead of complaining. I think as a race we have little to complain of. If we must complain, it ought to be against ourselves. If we don't do our part—and we haven't until lately—we ought not to grumble about the good things that come to the other man because he does his part. But do you know, if I ever get a chance to strike a blow at this race of mine, I'm not going to attack low ideals. Not directly. I'm going to talk to the mothers of the race about their little children. I will tell the mother not to feed her baby working-man's food. Not to pour so much strong patent medicine into the child's system. I'll probably get up the courage to ask the negro doctor not to prescribe so much medicine for his infant patients. Some of 'em need a lecture along that line. And then I'll set out to show the negro mother that fresh milk is cheaper and better for the baby than meats and cabbage and coffee. That fresh air, pure food, cleanliness, are cheaper and better than so much strong medicine. It's rather hard to get some of them to see this. This is what hurts me most when I think about my race, the way they destroy the health of the little children. No wonder our grown-ups are physically weak, or that so many die before they've done anything to make the world sorry they died.

Next I'd take our girls that are inclined to be wayward, and I'd tell them what a great thing it is to have a home, even though it is a lowly place—and a mother... I'd surely not forget the boys and young men. I'd tell them that it isn't the ten hours of day labor that saps their strength and energy and finally their life, but that it's the twelve hours of night carousal and debauchery that send them to the grave in the morning of their lives. These are just some of the things I want to do for the black race.

We began by discussing education and the negro. Is it not symbolic that we cannot in the topic separate the interests of the races? We remarked on the wide meaning of the term education. Certainly that process should among other things enable us to form correct judgments. Both races are too prone to hasty generalization. When a white man favors segregation or unequal legislation the colored people are apt to judge the whole race by that man. A colored man commits a crime, and the white people accuse the whole race of immorality. Two things education must effect to cure this extremism. It must enable men to act sanely, and to judge fairly, not by color or race, but according to individual circumstances. When education shall have accomplished this there will be one dangerously loose screw tightened in the machinery of our democracy.

International Problems in Missions

THE RECENT MEETING OF THE FOREIGN MISSION BOARD

THE immense opportunity for Christian work in the Near East, should America, acting in a spirit of disinterested internationalism take a mandate in this territory, was forcefully presented by Dr. James L. Barton, in his address at the February meeting of the Board of Managers of the Foreign Mission Society, held in Boston. Dr. Barton explained the critical situation existing among these countries of the near East, which are not at present in diplomatic relations with the rest of the world, since no treaty of peace has been signed. A large part of the territory is temporarily occupied by various European powers. Throughout this area, with its population of between eighteen and twenty-one million, the spirit of independence is high. In Constantinople, Anatolia, Armenia and Syria, the four territories over which it is proposed that America take a mandatory, the people are looking to the United States for help in establishing a sane, just government, and it is the United States alone which can do this without arousing suspicion.

The speaker emphasized the fact that the United States already has a spiritual and intellectual mandatory in this area. At the outbreak of the war there were over 30,000 students in the American schools and colleges which have been established in this section, all of which are Christian institutions. The American Red Cross and relief work during the war has been a revelation to the inhabitants, especially to the Turks, who, knowing that the money for these activities came from America, as the gift of a Christian nation, are making close inquiries into Christianity. There is a prospect that there will be a greater demand for New Testaments in the near future than there has been during the entire hundred years of missionary work in this country.

Among the Kurds and the Georgians in the northern part of this territory, the opportunities and need for evangelistic work are great. Already the latter have asked for an American mission to be opened in their territory. The speaker told of how an unbeliever was knocked down and dragged to church by one of the Georgian Christians who was formerly a bandit, and when asked by the minister for an explanation of his strenuous methods in recruiting a congregation, he replied, "He can not be converted unless he comes to church, so I make him come!"

"They are a sturdy people," com-

mented the speaker, "and well worth saving!"

In view of the fact that the government makes no effort to investigate the death of Mohammedans who become Christians, the need of the protection of a powerful Christian nation is obvious. Dr. Barton was optimistic in his belief that America would rise to her glorious opportunity.

THE INTERNATIONAL SITUATION

The international situation as related to the missionary work of the various nations in British territory, was presented by the second speaker, Dr. J. H. Oldham, Secretary of the Continuation Committee of the World Missionary Conference, and editor of the *International Review of Missions*. In view of the conditions created by the war, Great Britain was forced to adopt some policy in regard to the work of enemy missions in its territory. This policy, as originally outlined by the Government, purposed to license all missionaries except those of Great Britain. Dr. Oldham was a member of the deputation which took up the matter with the British authorities, and led them to see that such a policy would alienate public opinion in America, and would prove a serious drawback to all missionary endeavor. As a result of the conference, this policy was annulled, and a new one outlined which should welcome rather than discourage missionary work, and which would moreover admit Americans. This policy was formulated in such a way that the doors might be widened as occasion demanded. Under this new policy, a British government permit would be issued through the various Boards represented in the Foreign Missions Conference, to mission workers going into British territory, on condition that they agree loyally to cooperate with the government and carefully abstain from interference in purely political affairs.

Dr. Oldham also explained the situation which will exist in India as a result of the passing in December, 1919, of the "Government of India Bill." This bill, which will go into effect in about a year, aims at ultimate self-government in India, and will transfer various departments of the government to popular control for a period of ten years. The transfer of these numerous functions into the hands of the Indian people will result at first, Dr. Oldham believes, in a less efficient administration. But there was no other way. The situation in

India is acute. The national consciousness is wide awake. It is for the missionaries to reveal to these people the secret of power by helping them to develop an indigenous Christianity, rather than by imposing a purely western form which can not meet their situation.

CONDITIONS IN CZECHO-SLOVAKIA

A most illuminating address was given by Rev. V. Kralicek, head of the Slavic Baptist Seminary in Chicago, who has recently returned from a five months' visit in the new Czechoslovak Republic where he had been studying conditions. Mr. Kralicek gave a most interesting account of the way in which this young Republic is meeting the national, political, economic, social and educational problems which have been thrust upon it. It aims to model its government and its educational system according to American ideals and standards.

The speaker described the diplomatic way in which President Masaryk met the Bolshevik situation in his country. Instead of attempting to banish the agitators, he gave them full freedom of speech, with the result that the peasants, who are an educated class, decided for themselves that the principles of Bolshevism were entirely opposed to their own ambitions, especially in regard to the communistic ownership of property. The vast property of the nobles has been purchased by the government and divided into about 400,000 small farms which are being bought by the peasants who without exception voted to pay for them rather than to have them owned by the state.

Mr. Kralicek was assistant pastor of the Baptist Church at Prague twenty-five years ago. He has been in this country nearly twenty years. In his work at the Baptist Seminary in Chicago he is training young men from Czechoslovakia for evangelistic work among the five million Slavs in this country.

Various routine business matters were also taken up at this session of the Board, including the ratification of the action of the Executive Committee at the January meetings, and the regular business from the Home, the Foreign, and the Treasury Departments. Professor F. L. Anderson, Chairman of the Board, presided.

NEW CANDIDATES PRESENTED

An interesting and inspiring feature of the closing session was the presentation of the following candidates for work on the foreign field: P. P. W. Ziemann of Toronto, Canada, as professor of English in Waseda University, Tokyo, Japan; Dr. and Mrs. A. S. Woodburne of Toronto, Canada,

assigned to Kurnool, South India, where Dr. Woodburne is to be principal of an academy for missionary training; Miss Helen L. Baldwin of Bangor, Maine, a student at Boston University, who with her fiance, Gordon E. Gates of Foxcroft, Maine, now a student at Harvard, will go to Rangoon, Burma; and Dr. Howard N. Cooper of New York City, who will go to China. Following their examination and formal appointment by the Board and prayer by Rev. G. H. Brock, one of the veteran missionaries of South India, Dr. Stacy gave the new appointees a cordial welcome into the fellowship of the Society.

WORDS FROM RETURNED MISSIONARIES

Rev. William Pettigrew, one of our own missionaries in Assam, and during the war a captain in the British Army, gave a vivid description of the condition of the people in the great state of Manipur, recently opened to Christian activities. Among this needy people Mr. Pettigrew will work upon his return to the field. Rev. S. A. D. Boggs of Jorhat, Assam, told of the work being done in the Jorhat Christian schools where industrial training and Christian education are combined with great effectiveness.

Two Able Editors Gone

The death of Dr. James M. Buckley, editor of the New York *Christian Advocate* for thirty-two years, from 1880 to 1912, removes at the ripe age of eighty-four one who was for a generation the great leader in the Methodist Church. He made the *Christian Advocate* a paper that was read by men in all denominations and in none. He was a man of prodigious learning and memory, had his facts at command, was a debater unexcelled, loved a hard fight but fought square, and when it came to such a matter as Christian Science, neither asked nor gave quarter. When failing health led to his retirement eight years ago, it was recognized that religious journalism had lost one of its most brilliant lights, a born editor and a strong defender of the truth as he saw it. We regret the death of another editor, only recently succeeding to the editorship of *Zion's Herald*, the organ of Methodism in New England and one of the ablest of our exchanges. In the prime of life and with large promise of service, Dr. E. C. E. Dorion was suddenly stricken. Our Protestant journalism can ill afford to lose men so well equipped for interpretation and influence.

**THE GREAT
INGATHERING
APRIL 25 - MAY 2, 1920**

Gathered in the Editor's Note Book

Col. Lynch, Member of Parliament from West Clare, Ireland, and a Roman Catholic, is demanding that priestly control of state education in Ireland be abolished. He affirms that the Sinn Fein movement is in great part run by young priests, and says: "It is of no use for Sinn Feiners to shout with excitement that Ireland is not priest-ridden, for any impartial observer has the truth brought home to him at every turn." Which is the reason why the Protestants of Ireland object to a rule that would be priest-dominated.

The London *Christian World* says the brewing interest of England is honestly becoming afraid of what it calls "Pussyfootism." For one thing, local option is to become operative in Scotland, and it is expected that with the women's vote large districts will go dry. Once it begins they fear it will spread.

The Presbyterian Board of Temperance had added a former missionary to India, Rev. Stanley A. Hunter, to its staff. It has appropriated \$50,000 for work in Guatemala, Costa Rica, Finland, China, India, Syria, Siam, Chile, Korea, Brazil, and Japan, with something for the British isles. The work is done as far as possible through foreign missionaries.

The Methodist Church seeks to win a million souls for Christ by July, 1920. This is one of the follow-up campaigns in the wake of its successful Centenary Fund Movement.

A party of members of the Woman's Board of Home Missions of the Presbyterian Church have been visiting the Presbyterian and other mission stations in Cuba, and investigating conditions in the island generally. The Presbyterian missions are in Havana, Cardenas, Sancti Spiritus, Santiago, Guinea, and Nueva Paz. The Woman's Board has appropriated \$60,000 for the Cuban work this year—\$35,000 for an administration building at Cardenas, and \$25,000 for work in Sancti Spiritus. In the latter place the Board of Church Erection has also appropriated money for a new edifice. At this point a union effort is being tried to furnish Christian education and thus help lessen the wide-spread illiteracy.

St. Stephen's Hospital at Fort Yukon, founded and maintained by the Episcopal Church Mission, serves a territory 300 miles square in which there is no other hospital and no physician other than Dr. Grafton Burke of St. Stephen's. Dog teams are important to the hospital, and the dogs require dog-salmon. It is charged by Archdeacon Stuck, of the

Mission, that a private cannery company at the mouth of the Yukon has cut off the chief food supply of the Indians and white dwellers along the upper reaches of the great river, and also the food of the dogs. The matter has been carried to the Fish Commission at Washington.

ARIZONA BOYS APPEAL FOR LIFE ENLISTMENTS

"In view of Arizona's quota of 4,000 Christian workers needed in the next ten years by the Interchurch World Movement, we urge the boys of Arizona to consider giving themselves to Christian leadership, and will put forth special effort to recruit boys for Christian callings."

The above resolution was adopted by 160 high-school boys from all parts of Arizona, who met recently for the second annual Older Boys' Conference under the auspices of the Arizona Y. M. C. A., after S. C. Hoover, Interchurch Rural Survey Supervisor, had told them of the urgent need for Christian leaders.

New Missionary Stories for the Sunday School

The American Baptist Publication Society, cooperating with the Missionary Education Department of the Board of Education, announces its forthcoming series of missionary stories and other materials for use in the Sunday schools during the period between Easter and Children's Day. The series will include eight leaflets of short stories, four of which have already come from the printer and their topics are announced as follows:

"A Chief's Daughter and the Chapel Car."

"Heart Throbs Along the Trail."

"From House to House."

"A Visit in a Serbian Home."

The Children's Day Program is entitled, "The Dawn of a New Day," and has been arranged by C. Harry Lawden. The program includes music and recitation selections. In addition there are in preparation two large posters which will be sent out from the Publication Society headquarters to pastors and Sunday school superintendents throughout the territory of the Northern Baptist Convention.

Accompanying these posters is a leaflet of suggestions for the observance of Children's Day.

The offering boxes, in which special offerings may be given, are in the shape of Bibles. For special information address Dr. S. G. Neil, 1701 Chestnut St., Philadelphia, Pa.

MISSIONS

The Japan Baptist Annual for 1919

THE WORK AMERICAN BAPTISTS ARE ATTEMPTING IN JAPAN,
THE PROBLEMS THEY FACE, AND THE
PLANS FOR THE FUTURE

THE FOREWORD of this *Annual* is sufficiently significant to the future. It may be quoted in full. Read and ponder it, for it deals with a matter of vital importance to the future of civilization:

"In many lands, and until now, the foreign mission movement has involved the conflict between Christianity and unashamed heathenism. It has been the voice of culture and spiritual life speaking to peoples far down the scale of development, or advanced toward degradation.

"In modern Japan the missionary faces a totally different task. Heathenism is no longer open and unashamed, but is bolstered up with new purposes born of civilization. The ethnic faiths fight Christianity with her own methods—even her own hymns. Japan is no degraded nation wallowing in the wreck of a glorious past, nor is hers a savage people welcoming the light embodied in the missionary. Japan is not Christian: her fundamental philosophy, though unspoken, is anti-Christian. Her people

are virile and her development lies in

"If in 'Christian' lands one finds difficulties due to too much civilization, to luxury and materialism, to atheistic education, to filthy slums and industrial exploitation: if in 'Christian' lands there be a self-sufficiency and national conceit that denies the spirit of Jesus—how much more are such difficulties present in Japan! There is no time to bemoan the failure of Christianity to save Europe—if Christianity has power, let it prevent the same gruesome tragedy in Asia.

"Japan is Asia's leader, with tremendous potentialities for good or evil. Never has Christianity faced such a test as Japan presents. *Surely this nation is the acid test of Christianity!*"

Here is a summons, at any rate, and our missionaries have opened a situation to us by a few bold strokes. The matter in the *Annual* tells what kind of a response to a vast opening we have enabled them to make. It is

pitiful to think of our meagre resources at such a time. On the other hand, we must rejoice that our workers succeed in doing so much on so little capital.

The opening statement on "Recent Democratic Tendencies in Japan" has been thoughtfully prepared by U. Kawaguchi, dean of Japan Baptist Theological Seminary in Tokyo. He indicates the development of the democratic spirit in politics, industry, education and society. Only since the war has a discussion of real democracy and a tendency toward it made impression. Democracy is now for the first taken to mean, as in the West, an all-pervasive spirit of liberty, equality, fraternity, righteousness and reverence for the human personality. (We wish it did actually mean that in the West!) He says Christianity has been one of the chief factors in the spread of these democratic principles and ideas. Hear his conclusion:

"The religion of Jesus, through its schools and churches and social institutions, has scattered the seeds of democracy far and wide. The very fact that, after sixty years of earnest endeavor, the ideals and principles which it has so persistently set forth to the people are actually operating in the very atmosphere means that

WHERE WE STAND-

In number of members:

ROMAN CATHOLIC - 75983

JAPAN CHRISTIAN CHURCH * see note 1 48486

GREEK CATHOLIC- 36618

JAPAN METHODIST CHURCH - 25638 * see note 2

CONGREGATIONAL- 23671

EPISCOPALIAN- 19789

SALVATION ARMY- 13835

BAPTIST- 3768 ←

METHODIST PROTESTANT- 3175

UNITED BRETHREN- 1557

CHRISTIAN MISSION- 1380

There are 38 other and smaller bodies at work!

R. CATHOLIC- 352

EPISCOPALIAN- 232

* see note 2 METHODIST- 207

JAPAN CHRISTIAN * see note 1 - 179

→ NORTHERN BAPTIST- 61

CONGREGATIONAL- 59

* see note 3 Y.M.C.A.- 33

(AMERICAN) LUTHERAN- 31

and about 45 others with from

one missionary ap.

In number of Japanese workers-

JAPAN CHRISTIAN CHURCH- 1020 * see note 2

METHODIST- 924 * see note 2

EPISCOPALIAN- 333

CONGREGATIONAL- 321

SALVATION ARMY- 313

N. BAPTIST- 208 ←

R. CATHOLIC- 179

G. CATHOLIC- 139

CHURCHES OF CHRIST- 127

and many smaller ones.

Compiled from statistics given in

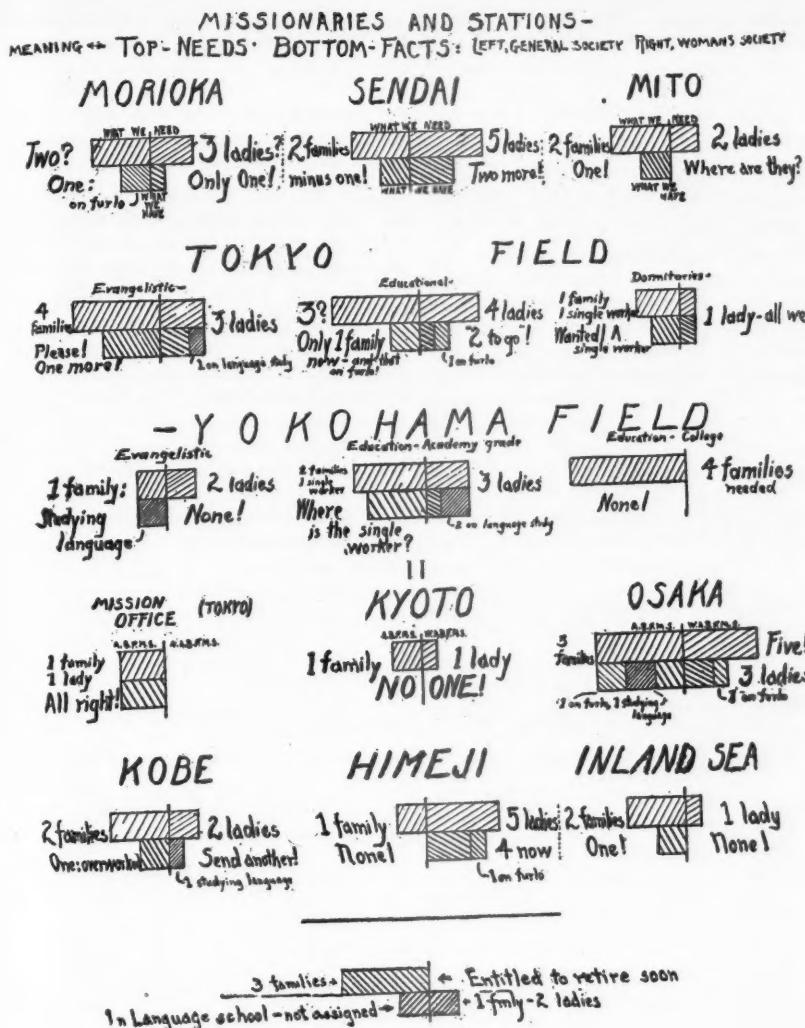
"The Christian Movement in Japan 1919"

* Note 1 - The Japan Christian Church (Nihon Kirisuto Kyoku) is the church formed by converts of the following co-operating missions:

Presbyterian Church in the U.S.A., North
Presbyterian Church in the U.S.A., South
Reformed Church in America
Reformed Church in the U.S.A.
Women's Union

* Note 2 - The Japan Methodist Church is the result of the united work of the following Missions—
Methodist Episcopal Church, North;
Methodist Episcopal Church, South;
Canadian Methodist Church.

* Note 3 - The Y.M.C.A. has 80 Associations not included above.



Christianity has an unparalleled opportunity to make democratic—nay rather, Christian ideals really effective in the minds and hearts of the Japanese, and in the whole social life of the nation. Will the Christian churches and schools seize this divinely given opportunity?"

Will they? The New World Movement will give its answer.

A new missionary gives "The Last Lap of a Missionary's Education," a readable sketch, and then we have an account of the Japanese Baptists.

ORGANIZATION AND OUTREACH

They are organized into five distinct Associations, and have a triennial conference in which the Baptists connected with both the Northern and Southern Missions get together for inspirational and social purposes. Our Northern missionaries have an annual conference which is a governing, working organization where policies are discussed, plans made and direct work undertaken. A Board of Over-

sight has been organized, consisting of six Japanese and six missionaries, to review the field, prepare budgets, and deal with problems referred to it. It acts as a general denominational clearing house. The idea is to have a central office with one Mission Secretary and one Japanese Secretary giving all their time to promoting denominational efficiency and progress.

The Japanese Baptists have two indigenous organizations—their Home Mission Society, carrying on with its own funds its own work at Nagoya, a large industrial city; and the Ministers' Aid Society, which purposes to care for the veterans in service. Two years ago the Baptist Forward Movement was launched, and its program is going on, a new *esprit de corps* is being created, and the laymen are putting their shoulders to the task. Dr. Axling gives a list of the Japanese Baptists who are at the head of our Baptist institutions and leading out in the work of the Empire, and a gratifying list it is. More and more

Japanese leadership, he says, bulks large in the work of Christianizing Japan.

There are a number of charts that tell their story, and we reproduce them for our readers. One of them shows the relative position of the different denominations, and the Baptist rank may spur some of our people to deeper interest and larger giving. It presents a powerful argument for the Hundred-Million-Dollar Ingathering. None of the facts from the fields, by the way, permit us to forget the necessity of that approaching event.

Cooperative enterprises are given place, with factors that stimulate them in a compact country with powerfully centralized government like Japan. These cooperative efforts, says the *Annual*, do not dispense with the needs for personal and denominational effort, but greatly help them, as in the matter of Christian literature. The Conference of Federated Missions corresponds to the Federal Council at home. Everywhere are the Y. M. C. A., the Y. W. C. A., the C. E., and the Temperance and Purity Societies. In all these movements our Baptist Mission has its share of responsibility and representation. Dr. Axling was president of the Conference of Federated Missions last year and is now one of the executive committee; Mr. Tenny is vice-president of the Sunday School Association; Dr. Benninghoff is chairman of the board of trustees of the new Woman's Union College, besides doing other work along the lines of cooperation.

The *Annual* closes with detailed accounts of the year's work, and a report of the Conference of 1919. It also gives a directory of the missionaries, a full statistical report, and a mission study outline. Mission Secretary Tenny is to be congratulated upon such a valuable product, well illustrated. The print is by the Fukuin Printing Co., Kobe.

* * *

A chair in Christian Philosophy has been offered to the University of Tokyo, Japan, by Mr. Watanabe, a Presbyterian, who endows it with 50,000 yen (\$25,000).

Kobe, Japan, has a monthly with 10,000 circulation, devoted to labor reform, treated from the Christian point of view. Rev. T. Kagawa is editor, and the paper was started some years ago when a number of laborers brought him 500 yen (\$250) and begged him to found a newspaper as their organ.

All statements concerning Japan and the intentions of her government in regard to Shantung and China should be taken with due allowance, and willingness to wait before judging. That is only fair play.

Valuable and Impartial Testimony

Read the following statement of Julean H. Arnold, who was a commercial attaché to the American Legation in China, and think what it means to us, and how it calls upon us to extend our work and consequently the sphere of our great influence in China, where a national life is being created and molded today:

"There is one asset which Americans hold in China, the equal to which is not to be found in any other foreign country in the world. This is the good will of the Chinese people. I have traveled extensively all over this vast country and have found that no other people on the face of this earth occupy a warmer place in the hearts of the Chinese people than do the Americans. Our 2,500 missionary population in China is partially responsible for this great asset, for with their numerous schools, hospitals, chapels, and other uplifting institutions (all non-political in character), they are creating for us throughout the length and breadth of this vast country, in sections far removed from treaty port influences, as well as in the commercial centers, a spirit of friendship, which means much to us."

What the Missionaries Accomplished

Secretary James H. Franklin, of the Foreign Mission Society, says that possibly no better illustration of the benefit of the work of missionaries with the labor battalions in France can be found than in the story of 200 boys who went from the field of the Baptist missions in the Naga Hills of Assam. Of these 200, forty were Christians before they left home. When they sailed from France every man in the company was a Christian, 160 having accepted Christ while away from home. On the first Sunday after they returned to the Naga Hills the 200 boys went in a body to the Baptist chapel and made a thank-offering of twenty rupees each, amounting to almost a month's wages. There is also the story of 500 Garo laborers who, while returning from France, took up a collection aboard ship to send one of their own number as a missionary to the head-hunters in Assam. Dr. J. R. Bailey and Rev. William Pettigrew, of our own mission in Assam, rendered notable service among the thousands recruited from the Naga tribes for work in France. Their work, and that of other of our missionaries, has been made known to our readers.

Items from All Sources

Japan, swarming with children, is just the place for the coming World's Sunday School Convention. The annual increase of population in Japan is 600,000, and the average childbirth rate in poor

families is nine. The need of moral training for the children and young people is recognized by leading men of Japan who have subscribed 200,000 yen (\$100,000) for the expenses of the convention.

East Szechuan, in West China, is to have a Moody Bible Institute, under the auspices of the China Inland Mission.

Twelve Chinese, prominent in the educational movement of their country, have come as part of a commission on education that will tour the United States for a year visiting schools, colleges, and industries from the Pacific coast to the Atlantic. The party is in charge of Mr. S. T. Yuan, former Vice-Minister of Education for China. In America the itinerary of the party will be largely in the hands of Dr. P. P. Claxton, U. S. Commissioner of Education.

Voodooism is not dead in Latin-America. *El Bautista*, our Cuban mission paper, tells of the kidnaping of a girl in one of the main streets of Matanzas by two negro witches who killed their victim and gave a dinner of her heart and brains to fellow witches.

The Korean Presbyterian churches have 346 parish schools with 12,691 pupils, boys and girls. The schools are entirely supported by the Korean churches, which raise 42,659 yen (\$21,329) annually for them.

The Roman Catholic prelates and priests in this country keep up their attacks on prohibition. Perhaps this is not strange, since so great a revenue came to the Church from its members engaged in the manufacture and sale of liquor. It is a Catholic Governor of New York who styles prohibition worse than Prussianism.

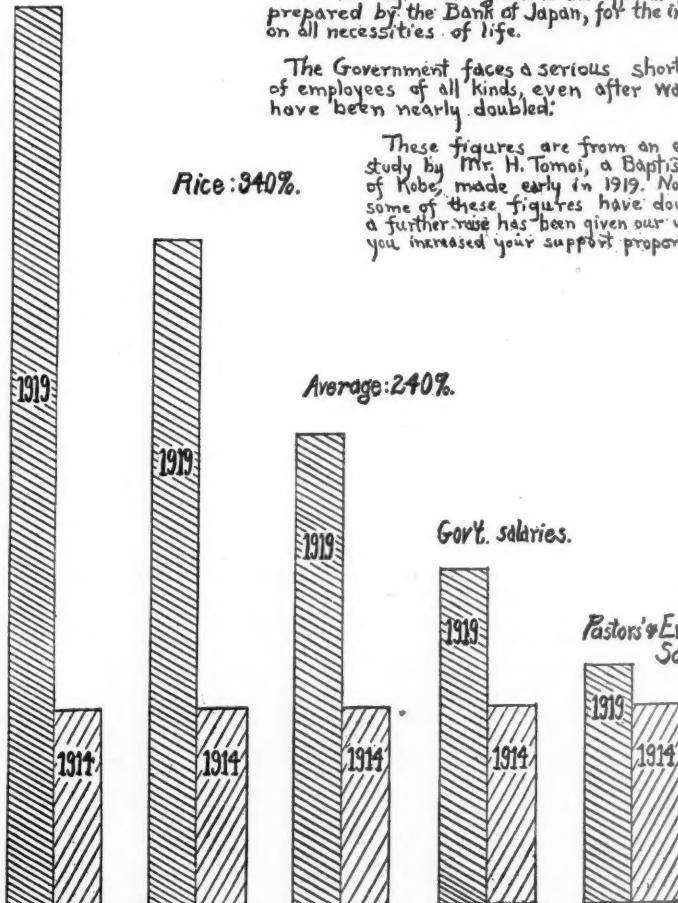
WHY YOUNG PEOPLE CANNOT ENTER CHRISTIAN WORK IN JAPAN:

Rising prices make it impossible to live on the pittances our Japanese workers receive.

The "Average" rise given is the official figure prepared by the Bank of Japan, for the increase on all necessities of life.

The Government faces a serious shortage of employees of all kinds, even after wages have been nearly doubled:

These figures are from an exhaustive study by Mr. H. Tomoi, a Baptist layman of Kobe, made early in 1919. Now (in Sept. 1919) some of these figures have doubled, and a further rise has been given our workers. Have you increased your support proportionately?



A Page You Will Not Wish to Miss

Summer School of Missions

PRESENTED BY THE INTERDENOMINATIONAL COMMITTEE OF THE CENTRAL WEST FOR MISSIONS

WINONA LAKE, INDIANA, JUNE 17-24. CONFERENCE POINT, LAKE GENEVE, WIS., AUGUST 17-24.

A Happy Vacation

Have you ever spent a vacation at a Summer School of Missions? If not, try it this year. Nowhere will you receive more true satisfaction, more inspiration, more recreation (pronounced re-creation).

Vacation Satisfactory—Why?

Because—You have six days of joyous life at one or the other of the most beautiful places in our Middle West.

Because—You have something definite to do, either in the Woman's or Young Woman's Department of the Schools.

Because—Your greatest joy is in doing it.

Vacation Inspirational—Why?

Because—You hear a wonderful presentation of some portion of the Bible each day.

Because—You have the opportunity of meeting great leaders of religious activities.

Because—You hear the most thrilling stories of changed environments, changed aspirations, changed lives.

Because—You may enter classes where the Interdenominational Study Books for 1920-21 are being presented by leaders of national fame.

Because—You will learn how to present Missions in your Sunday school and to your class.

Because—Splendid Method Hours are also presented.

Vacation Re-creative—Why?

Because—You will, for the week, live very close to God, very close to nature.

Because—You will go to your home with interest in the whole world, information about the whole world, enthusiasm about having Christ recognized by the whole world.

Because—You have received new life, and, through you, new life will come to others.

Who Shall Come?

Women and Young Women, Presidents of Missionary Societies, Sunday School Teachers, Program Leaders, and those who wish to become Leaders. Begin NOW to plan for this Happiest of Vacations!

Do you wish to know more about our Schools? Write to Publicity Chairman, Mrs. W. P. Topping, 706 Douglas Avenue, Elgin, Ill.

Together BY INA BURTON

The Organizational Department of our Woman's Home Mission Society is receiving a number of letters in which correspondents express a feeling of expectancy concerning many changes in our women's work under the New World Movement. Some are asking the question: "What is the use of having a woman's society in our church, now?" Others are asking: "Shall we continue the associational midyear rallies and other women's meetings?" Others send the request: "Give us something definite to do."

There is great danger of holding up the regular work in anticipation of rumored radical changes. One noticeable change has come to our work in the combined apportionment for the whole church. Many women seem to feel that there is nothing left to do since they have not the raising of the woman's home and foreign mission apportionments in their societies. But the fact remains that *those amounts are included in the combined apportionments and our women need more than ever to get behind the whole apportionment*. If the whole amount is not raised, our women's societies must suffer with the other societies. The responsibility is greater than before. Because women have been faithful, God is increasing their opportunities for service. The need in the world today is greater than ever and calls for more heroic service than before. Shall we cease our special study in the local society? Then our prayers will grow fewer and less intelligent, our interest in the united apportionment and its regular monthly or quarterly payment will grow less and the missionary instruction in the Sunday school will not claim our most earnest attention.

We need to get together, to study together, to see the great need together, and to feel together the urgency of this task if this world is to be saved for Christ. The woman's local society has a larger place to fill than ever before. Let us not stop one activity, but continue in every way possible to get the very latest information of the world needs and to understand the new methods as they come to us.

About Ireland and the Sinn Fein

A correspondent in Chicago says the recent visit there of the Official Delegation from the Protestant Churches of Ireland to the Sister Churches of America "to tell the truth about the Sinn Fein," was in every way a marked success and greatly stirred the Protestant churches. From the day of arrival until the great mass-meeting in closing, the

five visiting clergymen and the Hon. William Coote, M. P., addressed large and appreciative audiences.

"There is a dual authority in Ireland," declared Rev. Edward Hazelton, one of the speakers at Medinah Temple, "the law of the land and the will of the Roman Catholic hierarchy. When these two come into conflict it is the civil authority which goes under. *The unrest and agitation in Ireland can be laid at the door of the Roman Catholic priesthood.* Its parochial schools do not teach patriotism; they educate the children to hate England and thus breed potential revolutionists."

Thirtieth Call to Thank-offering

Once more we approach that season of the year which marks the anniversary of a beautiful and beneficial custom which twenty-nine years ago became a part of the life and thought, the privilege and duty of our Free Baptist Woman's Missionary Society. So holy and beloved, and at the same time so materially and so spiritually helpful have we found it, that in our newer denominational work, and in the program of Baptist missions, it seems fitting and pleasing to us to plan again for our service in the month of May, and for our gift of thank-offering, and to invite to this, our annual custom, all friends who wish to thus show their gratitude to God for the blessings which we enjoy, and to share these blessings with those who know him not.

Realizing the ever-increasing need of funds to carry on the great missionary endeavor in our own and foreign lands, and realizing at the same time our individual responsibility in the training and teaching of "neighbors," and in the extension of the religious intelligence which is one of our Father's precious gifts to us, let us heartily, thankfully, and joyously consecrate to his use our silver and our gold. "Let us sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing." Not generously do we give of our own, for all things are his, and we are but his stewards; but rather justly, and lovingly, and to an extent which shall cause us to realize and appreciate our blessing and our opportunity.

Today we can see in the world the need of Christ and his Gospel, in the social, national, and international relationship. That "all nations shall call him blessed" is our aim. Toward that end do we plan and work and pray, and as a means to that end comes our Thirtieth Annual Call to thank-offering. For information and supplies, address Miss Edith R. Porter, 47 Andover Street, Peabody, Massachusetts.

Doris E. Folsom, A. D. Chapman, Ethel E. Demerritt, Thank-offering Committee, F. B. W. M. S.



SECOND FLOOR STUDENT PARLOR, BAPTIST MISSIONARY TRAINING SCHOOL

"Really Their Own Parlor"

A LITERARY CONTEST OF THE TRAINING SCHOOL STUDENTS

Next month the subject is the Prayer Room. To Miss Leona Magill in the Freshman Class of the Baptist Missionary Training School was given the award for the best story or description of the Student Parlor. Following is her story:

"REALLY THEIR OWN PARLOR"

"There are two student parlors at the Baptist Missionary Training School," the little fairy told me. "One on the third floor and one on the second. I'm going to show you the one on the second floor, because all the girls live there and they feel as if it is really their own parlor. Take hold of my hand and as long as you hold it you can see without being seen." She led me up a flight of stairs and through the door at the landing. We turned to the right and she whispered, "You are now facing the student parlor."

"Oh, what a large, comfortable room!" I exclaimed.

The soft glow from the big white light in the center of the room fell upon the rich brown carpet, illuminated the pictures on the wall, and added warmth to the restful atmosphere which pervaded. I was impatient to examine the room in detail.

I turned my head to the right. I saw the mantelpiece and the red brick fireplace with gas logs. Still farther to my right were several windows. My eyes traveled from the top of them, all appearances, someone had recently

walked right over and sat down.

A victrola stood near me, and before I could express my wish the little fairy had put on the liveliest record she could find. Near the victrola was a large mirror built in the wall, and as I turned from that I bumped into a wicker couch. It, too, was piled up with pretty sofa pillows and was so tempting and inviting that I unconsciously sank down. It seemed to me that this room had resting places all along the way, and I, like Golden Locks, was trying each one. There was a large library table so close to the couch that I found it necessary to stretch my hand only a little way to reach a book which lay near the big reading lamp in the center.

I was just about to become interested in its pages when the little fairy reminded me that I had not seen all the room and that it was almost time to go.

"Now," she explained, "if we walked straight ahead we would enter a guest room, if we turned to the right we would find ourselves in a long corridor, and if we turned to our left and walked straight ahead we would walk right into the president's living room." So she turned me around and led me to the other side of the room.

An open piano stood against the wall, and the front of it was covered with some of the latest and best music. From

been playing. We walked on, and just as we neared the entrance I noticed a small library table. It was covered with letters and packages bearing various postmarks. Directly above this table was a bulletin-board bearing notices of every description.

We were about to depart. "Just one minute, little fairy. This is such a homelike place I do not want to leave."

We had waited a minute too long. The room suddenly seemed full of girls, girls, girls. I was frightened, for I did not want them to see me.

"Be still," the little fairy whispered, "and they will not see us, and you can see and hear for yourself what I see and hear any time I choose to slip under the couch or up the chimney and eavesdrop."

"The room is more beautiful and homelike now," I whispered as my eyes wandered over the places where the little fairy had recently led me. Girls in kimonos and bedroom slippers were sitting in comfortable chairs drawn up in front of the fireplace. Others were on the window-seat, talking and reading letters. Two of the more studious girls were on the couch near the table, discussing a difficult lesson.

"See the little girl before the mirror?" asked the fairy. "She's a freshman and is always fussing with her skirts or her hair."

"That's a noisy group near the small table," I whispered, hoping the little fairy would tell me about them.

"Yes," she answered, as if she read my mind, "there is a notice up about meeting 'the board' and waiting on 'board table,' and the older girls are

giving the new ones a few points they have learned regarding such occasions."

As we turned to go down the stairs we almost bumped into an attractive-looking girl who was making her way to the table. Of course she did not see us, so I turned back in time to see her searching for a letter.

The little fairy laughed. "They are always looking for mail. Baptist missionary girls are so human and so like other girls," she said. Before I could answer her she was gone.

Excerpts from other stories submitted present special phases:

"I (the mirror) am always present at all the social hours and parties. What glorious good times the girls do have in their parlors! Sometimes I am shocked, as I am naturally prim in my make-up, when they are fearfully and wonderfully arrayed for some special 'stunt.'"

"Here it was the convalescents found a cheerful, comfortable resting place after the influenza."

"We have many interesting gatherings in the students' parlor. But one of the times most like home is when the family come together and sit before the fireplace to enjoy a social hour while Mrs. Pinkham or some other member of the faculty reads to us."

"We had gathered about the fireplace in the students' parlor to have our morning devotional hour." As we sang those Christmas hymns, which to you are very familiar, but which I have never heard in my Jewish home, it suddenly dawned on me why the students' parlor could and did mean home to all of us that morning."

"I arrived at B. M. T. S. Saturday morning as tired and lonesome as a girl traveling a long distance from home could be. Unpacking was a dreary job and my frame of mind did not tend to brighten it up much.

"Sunday I was glad to go out for the day, and it was with a feeling of reluctance that I returned. What I wanted more than anything else in the world just then was home. I went upstairs to the students' parlor. What a contrast to the chilly evening outside! A bright fire was blazing in the hearth. The room was filled with girls in white dresses. Since window-seat, chairs, and couches were taken, I dropped down beside a little group around the fireplace. Twilight service was just beginning. The girls were singing, very softly, 'Day is Dying in the West.' Never will I forget that service. I realized then and there that B. M. T. S. was no institution, but rather home, in every sense of the word. Furthermore, it flashed upon me that the girls under its roof were sisters."

Gathered From Here, There, and Everywhere

The American Presbyterian Mission in Siam has a leper asylum, and every one of the 206 inmates is said to be a Christian.

The pastor of the First Baptist Church in Prague, who has been in this country recently, says President Masaryk is a deeply religious man who prays and reads the Bible daily. His character bears testimony to his faith.

Cheering is the news that the Baptists of Norway are planning to open a mission on the Congo, and have several young men ready as volunteers.

The Methodist Church in the Philippines, beginning eighteen years ago with 100 probationers, now has 51,324 members and probationers and a network of churches over the island of Luzon.

A missionary of the American Methodist Mission in China reports a widespread revival in his district, and says that as one result every church in the district has undertaken self-support.

A revival in China had some practical results. Women unbound their feet and others promised never to kill girl babies again; filthy water-pipes were abandoned, and—mark this—subscriptions to Christian purposes were raised with the money that would formerly have been spent on the tobacco habit. There is something for Christian men in America to think about.

Dr. R. A. Shelton, for fifteen years a medical missionary of the Disciples of Christ in China, has been captured by a bandit leader on the Tibetan border, and held for ransom, according to press dispatches. For many years he has gone fearlessly among the lawless border tribes, held in high regard because of his medical services. He has performed many major operations under almost impossible conditions.

Here is a record-maker. Mrs. Yajima, President of the W. T. C. U. of Japan and member of the Presbyterian Church, at the age of eighty-seven held eighty-two meetings in forty days to audiences aggregating over 20,000. This she did in opposition to the shameful proposals made to lower the age of admission to prostitute quarters from eighteen to sixteen years.

The Brooklyn-Nassau Presbytery of New York Synod has voted not to approve calls to ministers unless they provide a minimum salary for married ministers of \$2,000 a year with manse or \$2,500 without manse, and \$1,500 for unmarried ministers. That is one way to impel the churches to pay something like barely livable salaries; and one advantage of having authority vested in a Presbytery.

The New Era Magazine says that one of the most remarkable phases of the Victory Fund Campaign, the rest of the financial campaigns under the New Era Movement was the fact that the Negro presbyteries of the Church were the first to go "over the top" with a rating of their quotas of 105 to 113 per cent. One Georgia elder raised great enthusiasm when he pledged to the Lord the product of his best acre of cotton. It is said the boll weevil hit that section hard but did not touch the elders' acre, which yielded more than \$125 to the fund.

The Northern Presbyterian Church has a definite social service program, in charge of Dr. John McDowell, a Secretary of the Board of Home Missions, who has been made Director of the Social Service Department of the New Era Movement. Dr. McDowell came from the labor ranks, and by temper and ability is admirably fitted for this service.

A Rotary Loan Fund, started by a gift of \$20,000 from the Caroline Willard Estate, has been established by the Presbyterian General Board of Education. Sums may be loaned from this fund to deserving Presbyterians who need help to secure a college education.

A census of the city of Worcester, Mass., made by the recently organized Federation of Churches, found 24,000 Protestant families, of whom 5,300 are unchurched. The facts were made the basis of an evangelistic campaign, to culminate at Easter, with endeavor to enroll 1,500 new Sunday school members and win at least 3,000 new church-members. Worcester has about 45,000 families. There are fifty-five churches in the Federation, which has an \$8,000 budget and a secretary. The census was a revelation, and the effects of the new cooperative movements will be watched with interest.

The Spanish Religious Orders are said to have immense sums invested in the mines at Bilbao and Melilla, in Barcelona cotton-mills, in transatlantic steamships, and in railways in northern Spain. These Orders also carry on large business in various enterprises in the large cities and are exempt from taxation. Gen. Weyler, who declares himself a good Catholic, complains that the Orders compete with manufacturers and workers in all branches of industry, and are therefore hated by the laboring classes. He says they should be obliged to pay taxes the same as others. We note that King Alfonso recently declared Spain to be the richest country in the world. No one knows what she might be if freed from the overshadowing predominance of the Roman hierarchy.



FROM THE WORLD FIELDS

"Not what seems fair—but what is true!
Not what we dream—but the good
we do!"

These are the things that shine like
gems,
Like stars, in heaven's diadems."

"Not as we take—but as we give!
Not as we pray—but as we live!
These are the things that make for
peace,
Both now, and after time shall cease."

THE HELPING HAND

Edited by Helen Barrett Montgomery

Editorial Notes

At the time when these notes are being written—the middle of February—it is impossible to give a final report on the Jubilee. Every indication is that the women of the entire country have made a gratifying response to the Jubilee appeal. New England and New York have gone over the top. The New England report shows that thirteen thousand women have contributed, the New York report probably not quite so many.

* * *

In many districts the prevalence of influenza and the exceedingly severe weather of January have delayed the gathering in of reports from the remoter associations. The prospects are bright, however, that the entire amount has been raised.

* * *

The beautiful thing about the Jubilee is not the money, wonderful as that is in its power of being translated into terms of the Kingdom of Heaven—the most beautiful thing is the joy and love and memory that have entered into the precious gifts.

* * *

Mothers long in heaven have been made holidays in the Jubilee Year. The publishing of Christian books for far away Burma or India or China has been made possible by those who remembered the Helping Hand which always lay on the sitting-room table. School buildings, hospitals, dormitories have been made possible. The giving of automobiles, baby-organs, victrolas, stereopticons, operating-tables, school maps and dictionaries, and scores of other long-

needed bits of equipment have been provided for. Scholarships to help students in our own land and on the mission fields prepare for the service of Christ are included. If the entire fund is given there will be money to put into some great needy enterprise of advance.

enterprises as John Knox prayed when he cried, "O Lord, give me Scotland, or I die," there could be no question about the outcome.

"*O woman, great is thy faith, be it unto thee even as thou wilt,*" the Master may be saying to us today.

* * *

There is always another hill to climb when the nearest hilltop is reached; so the women who have so gloriously helped to set the Jubilee bells ringing are summoned to give their most enthusiastic support to the most glorious adventure of faith into which Northern Baptists have ever gone. Big and little, old and young, rich and poor, learned and unlearned, all alike are summoned to help with their might and soul and strength.

* * *

To fail would be to count ourselves as a denomination unworthy of the trusts of the new day, to wound the reputation of Protestant Christianity, and to disappoint the reasonable expectations of our Master. We must not fail.

HOW EACH MAY HELP

First, Each must do as did those of the ancient church in Berea who first "gave themselves to the Lord" and so were more noble than they of Thessalonica. No one can help lift the church to a new standard of sacrificial giving until she has first lifted herself. No exhortation is so powerful as participation.

Second, Each must study until she knows the facts behind the Survey which make the one hundred millions only our reasonable duty. Knowing the fact is the biggest argument.

Third, She must become an enthusiastic promoter not only of our own New World Movement, but of the vast Inter-church World Movement of which it is a part. We must keep step in the mighty army that is marching out of its entrenchments for a new advance, a daring, loyal, passionate advance of the cause of Jesus Christ throughout the world.

Fourth, She must pray. No tepid platitude will do. A real agony of soul, a wrestling of the spirit in those mysterious realms where God and man co-operate for the rebirth of the world. If in each smallest local church there could be even two or three who prayed for the success of the present impossibly great

An Appreciation

Our beloved Burma missionary, Miss Flora E. Ayers, died at Clifton Springs, New York, January 5, 1920. While engaged in her work at Prome she suffered two attacks of the prevailing influenza, which compelled her return to America. Reaching Boston late in November she went at once to the Sanitarium, but it was too late. Miss Ayers was born in Vermont, but the family removed to Laporte, Indiana, in her early girlhood. After graduating from school she taught first in the country then in the public school of Laporte. She was a teacher in the building where Miss Anna Frederickson was principal when the latter resigned to go out to Burma. Through life they were intimate friends. In 1893 Miss Ayers was sent to Burma by the Western Board and designated to the Burman Girls' School at Mandalay. She became head of it in 1894, but through illness had to come home on a long furlough the next year. An earnest, unselfish and devoted worker, her second term of service was divided among several stations—Moulmein, Henzada, Shwegyin, and Tavoy. Her last term was spent at Prome, where she had charge of the Girls' School and Bible Women's work, and gained the love of all with whom and for whom she labored. The Burmese of Prome will miss her greatly, but her influence will go on through the years. Faithful unto death she has won the promised crown of life.—Mrs. H. G. Safford.

* * *

The Congregationalists are seeking to raise only \$3,000,000 in the coming Financial Ingathering of April 25 to May 2. This is sufficient merely to tide them over the year's imperative needs. The campaign for the remainder of the \$50,000,000 fixed as a goal will come later. This was considered necessary, inasmuch as the Congregational churches have just finished raising \$5,000,000 for the Pilgrim Memorial Fund. We take our great adventure at one stroke, and do not minimize the task.

TIDINGS

Edited by Alice T. Anderson

Forward in Christian Americanization

In the February number of the *Atlantic Monthly*, Gino Speranza calls attention to the shortcomings of Americanization. The true American spirit is essential.

In order to crystallize Americanization interest after the study of *Christian Americanization, A Task for the Churches*, the following has been published:

MY PURPOSE

Remembering in this anniversary year that the first immigrants to America came seeking freedom and equality even more than wealth, and that the noblest heritage which they have bequeathed to us is their democratic attitude and spiritual faith, I hereby declare my steadfast purpose:

To seek to understand better the various national and racial inheritances of which our newer Americans are justly proud, and to cooperate with them in contributing the worthiest elements of all the past to the new America that is in the making.

To improve every opportunity for friendly, personal relations with my fellow citizens of other race or religion, and to help forward, in every possible way, their understanding of our American language, traditions, and ideals.

To cooperate through study, prayer and personal conduct, in demonstrating that the practice of the principles and spirit of Jesus Christ in all human relationships, is the surest way of securing real democracy in our own land, and peace and good will among all men everywhere.

To those subscribing to "My Purpose" and sending their names to the Christian Americanization Secretary, 2969 Vernon Avenue, Chicago, will be sent the Volunteer Workers' Handbook, entitled: "Teach English."

1620-1920

Special gift or place cards, appropriately printed in gray and blue, make a further appeal for Christian Americanization through the words of Rev. Charles W. Gilkey, as follows:

Three hundred years ago a little company, daring the stormy Atlantic, landed at Plymouth to found a new world. They builded better than they knew: for, though the outer issue of their adventure seemed slight, its moving spirit—a love of freedom, a thy will be done on earth, cannot be fulfilled until in some way we are able to persuade Christian women that

edge, a sense of the supremacy of duty, and a steady trust in God—has passed into the soul of America, and lives there still. Let us, their children, who also have a new world to build, dare to face our task in the same democratic spirit and Christian faith, believing as they did that the issue is safe with God.

"My Purpose" cards may be secured free, and the gift cards, three for five cents or \$1.50 per hundred, by writing to the Literature Department, 2969 Vernon Avenue, Chicago.)

COULD IT BE TRUE?

If all of the churches followed the principles quoted in "My Purpose" could the following be true? A missionary sends the report, not with a complaining spirit, but with a deep longing for better days:

"I regret that I have no fuller report to make with reference to the number of Christians here teaching English and working in industrial classes. Unfortunately, that work has all been done by me with no assistance, for our friends of the American churches have taken no interest in the work.

"However, I am hoping that this year will be different, since our American churches have prepared Christian Americanization programs and dinners to discuss these problems. I have attended when I could, but I have had all the work of the mission on my hands for some time and have not been able to take much part in or attend all of these meetings.

"The people seem satisfied with a beautiful program and many never stop to inquire, visit, or take any personal interest in our mission or the foreign-speaking people here, of whom there are great numbers, especially Italians and Mexicans. I wish our people would take an interest in them. I have begged for Sunday school teachers in vain; and as for English and industrial classes, I must sit up at night and prepare for this work. All the pastors who come to this field become discouraged because of the lack of interest and help in their work on the part of the American churches."

GET OUT OF THE RUT

Another viewpoint is given by an organizer of Christian Americanization activities:

"I find our women and girls willing to give money. The test of our willingness to sacrifice for Christ today, unfortunately, seems too often tied up with temporal belongings, estates, and money, while the personal application is forgotten. The petition, 'Thy kingdom come, thy will be done on earth,' cannot be fulfilled until in some way we are able to persuade Christian women that

man is infinitely more valuable than his money, that personality is eternally greater than possessions, that the fulfillment is being hindered because of the lack of leaders or personal service that develops into leadership. If some of us could only invent or discover some magic way of enlisting our women to join the ranks and remain long enough to help us fill our work with 'motive,' with 'purpose,' it would soon be raised out of the realm of drudgery or toil into the glory of living.

"Then too women of official position are not always the ones who can best help to start the work, because we can not use women who do not understand foreign-speaking groups and whom these new Americans do not understand. *The women who established their foothold among our foreign-speaking groups did not do it because of official position, nor by asking for it, but by doing things to deserve it. They commanded confidence first by their actions in helping these people long before Americanization committees were formed. These women are the self-sacrificing women of the churches.*

"When we came away from the Mexican district after a visit one day, away from those tenement houses, with our minds full of pity, full of indescribable conditions there which we had seen, we could not but realize that it will take more than teaching English to touch this situation. The trouble there is very evident. It is a case of sad neglect. It is the same old story with the result inevitable: Mexicans struggling blindly, but struggling to remedy conditions which to us would be intolerable. 'Patience,' 'Forbearance.' I never saw such patience, such forbearance. Surely Jesus Christ must be a very real 'experience' in their lives. At the head of this mission we find a splendid type of Christian Mexican with a loyal group of followers who are making a noble fight, and I cannot help feeling that they are there in spite of us Baptists rather than because of us. Wonderful opportunity here, for Baptists to get out of the rut and really do some effective work for the Master.

"The formation of the right kind of committees, in churches with already crowded programs, necessarily comes slowly, where missionary societies have not yet discovered that Christian Americanization is really a part of their missionary program; that the Mexicans and Italians are entitled to a full consideration. Whether the church, as the chief representative of Christianity, can measure up to its responsibility and meet its opportunity will depend largely upon its readiness to dispense with a good part of its timeworn program and practise and acquire an elasticity of design that will enable it to adapt its powers to needs as they arise. How can we

test out our own strength if we do not, as someone has said, stay by a given responsibility beyond the bowing acquaintance stage? How can we know the reliability of spiritual forces unless under daily strain we have proved them out? The supreme test that is to be made of us will be our ability to disseminate our force in a community, large or small, to lose sight of self and go out into the highways of the suffering and struggling world and minister to the needy."

DEAN BRAWLEY GOES TO LIBERIA

Dr. Benjamin Brawley, Dean of Morehouse College of Atlanta, recently gave lectures to the Spelman Seminary Y. W. C. A., impressing the need of trained workers in Liberia. His words had special significance on account of the students' knowing that he and his wife would leave shortly to "inspect conditions in that far-off land and probably go on to other countries of Africa in quest of information that shall yield fruit of our better knowledge of the real needs over there and result in our better service for their uplift and advance." Dean and Mrs. Brawley will find two Spelman daughters, Miss Emma B. De Lany, of Suenh Mission, and Mrs. D. R. Horton, of Fortsville, Grand Bassa, in Liberia, working valiantly.

Dean Brawley's interest in his race is plainly seen in the pages of *Women of Achievement*, written by him and published by the Woman's American Baptist Home Mission Society, at the request of Mrs. Ada F. Morgan, for use in the Fireside Schools of the South. Its merits have led to a much wider circulation, however.

A PLEA FOR PATCHWORK

"The need of patchwork pieces at the Piute Mission is constant and growing. Over forty women make quick inroads on our supply. They like postal-card blocks or square 5" x 5" or 4" x 4". We need many cut blocks, for many of the Indians are nearly blind with trachoma and cannot cut. Furthermore, very few have scissors. Any supplies you can send will be greatly appreciated, for the women make the pieces disappear like magic."

The above appeal came from one of the missionaries. For name and address write to the Organization Department, 2069 Vernon Avenue, Chicago. For additional needs of fields in your state or district write to your state White Cross leader.

Note: Why not give a cutting or patchwork party? Everybody bring scissors and pieces of gingham, percale or calico.

The Great Week of Ingathering, April 25 to May 2. Quicken.

FROM THE FAR LANDS

Rev. C. H. D. Fisher

AN APPRECIATION BY MRS. MARY H. DEARING

The news has just come of the passing of one more of our missionaries in Japan into the great and beautiful hereafter, Rev. C. H. D. Fisher of Yokohama. The cable of February 14 said, "after a short illness with pneumonia." The same dread disease that has wrought so much sorrow here is especially rampant in the Far East.

Mr. Fisher was our veteran missionary and though he was just now

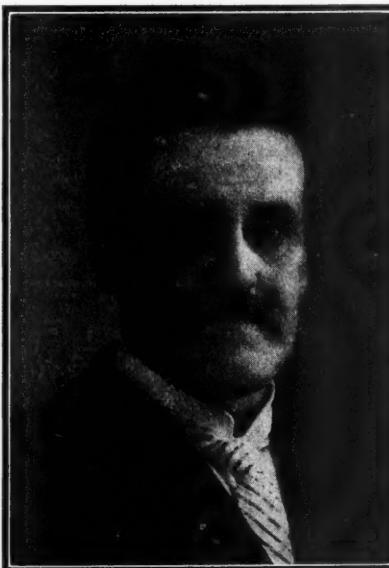
dear saint of God was surrounded with the ones he loved the best, with his son's children playing about him, with his beloved wife on whom he has leaned for comfort and counsel for forty years beside him, with his faithful Japanese helpers still coming to him as counselor and friend, with enough work to do to make every day a pleasure and delight, able to go about among the churches, able to laugh a little and sing a little, able to meet and help entertain the missionaries and travelers as they passed through the port—happy, helpful, sweet-tempered, loving—surely a fitting ending to a life of true service and missionary zeal.

Mr. and Mrs. Fisher went first to India, but because of unfavorable climatic conditions they could not stay and so they were given to the Japan mission in the early days of its history. For many years their home in Tokyo was a center of hospitality and good cheer. In 1912 after a furlough they came to Yokohama, and Mr. Fisher, who was an evangelistic missionary, had charge of the various churches in the Kanagawa *ken* or country. And faithfully he served them—these small country churches in the little outlying districts about Yokohama. It meant much traveling in the cold and wet, sleeping in uncomfortable Japanese inns and homes, but he loved his work and the affairs of his diocese were ever his chief care.

Mr. Fisher was one of the kindest of men. During the days of October and November when I was breaking up my precious home at "dear 75" and disposing of my possessions, his kind attentions and ready help were constant and never ending. He never seemed so happy as when he was doing something to help me in my heart-breaking work. I mention this because it was so truly a characteristic of the man whose life of service is ended here on earth but just beginning in the glory of Immanuel's Land. To the beloved wife, to his sons and daughters, to the four grandchildren, may the blessing of his saintly spirit be a comfort in this time of bereavement, and to the Mission and churches he served may his going be but a greater spur to endeavor in the Master's name.

A Message from the Congo

The last mail from the Congo has brought a message from Rev. and Mrs. W. H. Nugent of Vanga, who are just completing their first year of service in the Congo Mission. Mr. Nugent says: "These people manifest a very good faculty of seeing things, but the interpretation of what they see—if it is to be judged by the coordination or rather lack of co-



REV. C. H. D. FISHER

on the retired list, having reached the sacred age of threescore years and ten, yet he belonged to the Mission just as truly as in the days of his strength. He and Mrs. Fisher had decided to live their lives out in Japan as their only two children are both in the East—their daughter, Mrs. John Stewart Burgess, being the wife of a Y. M. C. A. secretary in Peking, and their son, Rev. Royal Haigh Fisher, the president of our new boys' high school at Yokohama.

It was a beautiful arrangement that made it possible in October of 1919 for the two Fisher families to live together in the lovely old mission house at 75 Bluff, that home that has been a sacred spot in Baptist history since the earliest days of our work in Japan. So it came to pass that when the day was shadowing down to the west, this

ordination of eye and hand—is curious. Adult as well as child quite instinctively at first works just the reverse of the way we do from forming his letters very prettily upside down, as neatly as though he were on his head, to putting on a pair of hinges wrong. This seems the rule rather than the exception. We see though the possibilities in these people when the Light is shed abroad in their hearts. We had the joy yesterday of seeing eight bright lads follow their Lord in baptism. Dr. Leslie has had these under his care for some time, questioning them at frequent intervals. We have prayed for a manifestation of the Spirit's power in this field even before we reached it. We hope that many more will soon come to the knowledge of the saving grace and power of our Lord."

The Indigenous Church of Assam

By REV. G. R. KAMPFER

An encouraging feature in the development of the native Christian church of Assam is the number of church dedications reported by the churches in their monthly paper, *Dipti*. Although the church buildings erected are for the most part unpretentious, it must be remembered that all the expense is incurred by the local church. They receive nothing from the Mission, have no general building fund on which to draw, and very rarely ask aid from sister churches.

A native worker in the Golaghat district reports the dedication of four new church buildings. He says, "The church members in one town worked every day on the tea-garden, then put in all their spare time in the erection of the new building, a very attractive one. At another place called Dimapur there is a small flock, poor in earthly goods but rich in the Lord. They too built themselves a new church. These people are Christians who recently settled in a new region and they consider their meeting house essential. Near Golaghat a group of Christian tea-garden coolies settled in a village and under the leadership of a Baptist worker built a house of worship where they hold regular meetings. In this manner churches spring into life."

One report reads: "The church at Mohokhuti is only two and a half years old, but it grew so rapidly that the building could no longer hold the worshipers, so the members built a new house. On the day it was dedicated they carried out a well arranged program in an overcrowded building." "The Christians in a tea-garden built themselves a new church building," another report says. "Formerly the European managers did not permit

missionaries and native preachers to enter the garden, but under the leadership of a native worker, an overseer of the garden, a church quietly sprang into existence. When the management became aware of it they could no longer resist. Thus many a seed is sown and comes to fruition through the spirit of God."

In the middle of the jungle near the Naga hills is a level stretch suitable for cultivation. There from forty to forty-five Christian families settled, formed a church and built a house of worship. Many other people of various races are settling down in this place and the prospects are that Christian villages will appear in place of the dense tropical forests, the habitation of wild elephants and tigers.

Helping the Famine Sufferers at Ongole

During the famine in South India the missionaries at Ongole found a way to help the poor starving people to some extent. Rev. J. M. Baker in a recent letter gives a short description of their method. "There has been considerable famine in this district," he says, "and it was almost impossible for the poor people to get rice without paying prices beyond their reach. We saw a way to help by procuring rice at wholesale and selling at cost. We have handled \$3000 worth of rice in this way. This buying has accomplished two things. It has made the merchants sell for lower prices and has given the people real help without causing them to lose any self-respect."

The Japan Baptist Annual

The *Japan Baptist Annual* for 1919 is now ready for distribution. A full notice will be found on another page. The 1919 *Annual* might well be in the hands of every Sunday school teacher and in missionary libraries. Copies may be secured from the Literature Department of the American Baptist Foreign Mission Society, Ford Building, Boston.

"That's Where I Got My Religion"

Mission friends will be grieved to hear that James H. Pettee, D. D., father of Mrs. C. B. Tenny of Tokyo, Japan, died suddenly February 17 in the office of the Congregational Board in Boston. Dr. Pettee, apparently in good health, was talking about an early return to his beloved people in Japan when he was called, quietly and peacefully, to his heavenly home. His record of missionary service under the Congregational Board is a long and faithful one. He first arrived in Japan in 1878, and was stationed at Okayama from that time until 1916 when he was transferred to

Tokyo for his last two years. Perhaps no greater tribute could be paid to the consecrated life of Dr. Pettee than that given by Rev. Paul Kanamori, the well known Japanese evangelist at present in this country. Mr. Kanamori addressed the December meeting of the Board of Managers of our Foreign Mission Society. Dr. Pettee was present. In telling his Christian experiences Mr. Kanamori said, "I lived six years with the family of Dr. Pettee. I didn't get my religion from books." Pointing to Dr. Pettee, he said, "That's where I got my religion."

Help Wanted—Now

The three families we hear you are sending will be just a drop in the bucket in filling the needs of this province. We must have relief. Some of us cannot carry the loads we have been carrying for the past two or three years any longer. However much the spirit may be willing to help out, the flesh has reached the limit. The unofficial news of the three families' coming is better news than the Hundred-Million-Dollar Drive. That Hundred-Million-Dollar Drive is a great conception; but it doesn't help now, and we need help now. It is good news, but in the present desperate straits in which this Mission is situated it sounds about as comforting as it would be to a drowning man to have some good friend on the bank explain to him as he was going down for the third time that a new machine had been invented for keeping people from drowning and that it would be ready for work next week and so to cheer up. We need help now and we need it most desperately. I wish that I could some way make the Baptists of America see how desperately we do need it.—F. W. Harding, Tura, Assam.

STATION SNAPSHOTS

AFRICA

In a three weeks' tour Mr. and Mrs. Thomas Hill, of Lukunga, visited fifteen towns, and the gospel was preached to more than 1,500 people.

Tshumbiri, one of the largest Baptist stations in the Congo, stands at the fork of two mighty rivers and is really the gateway to the entire district of proposed advance. It has a church with well attended services, maintains a girls' and boys' boarding school, a preparatory school, and a separate station day school. Only one missionary is left to care for this field! This is a typical example of the need of missionary reinforcements.

MISSIONS

CHINA

The Young Men's Institute begun in Suifu by Rev. D. C. Graham is proving a great success. The organization is reaching many of China's young business men and bringing them in contact with the foreigner and the Christian religion. Stereopticon lectures and moving pictures are given, and health campaigns are conducted. There is a reading- and game-room. This form of service is new but it will bring results.

Van Deman Hall, the dormitory for the Baptist students in West China Union University, and the Administration Building, the center of the whole University, were formally opened at Chengtu, October 9, 1919.

JAPAN

The children of Japan who cannot attend school because of their poverty number about 100,000. This figure is based upon the census report, and the real number is probably greater.

Morning watch is being practised in Japan as well as in America. For example at an outstation of Morioka, the church members, busy working people, have met daily before daylight for the past six months. These morning devotional meetings have rekindled their zeal, and according to one of the missionaries their hearty singing at early hour attracts many inquirers, some of whom are ready for baptism.

ASSAM AND BURMA

The attendance in the Jorhat Christian schools is about 150, sixty-seven of whom are Christians. The teachers aim to keep a proportion of about two Christians to one non-Christian in the schools.

Nine young men from Insein, Burma, who are in the Motor Transport Corps, have joined with the other Christians of their company in organizing a Christian Endeavor Society at Shargat, Mesopotamia, for the purpose as stated by them, "of letting their light shine in that dark land." Having no chaplain they take turns at preaching. This little group of Christians has sent contributions amounting to 135 rupees (\$45.00) to the Burman Theological Seminary and an equal amount to the Karen Seminary, in addition to considerable sums to the Evangelistic Society. Truly a live set of Christian workers!

PHILIPPINES

All the Christians in Capiz are working to secure funds for the repair of their stone church. The girls are crocheting or doing needle-work of some kind, and many of the boys are raising vegetables.

At a town near Iloilo, Dr. Thomas tells us that the clinic is small yet the attendance is large. This seeming paradox is explained by the fact that most of the people come to the dispensary to attend

the religious meeting and not to be treated at all. At one clinic sixty were present but there were only five patients, a fact which gives some idea of the relative importance in the minds of the people of the value of the gospel message and of medicine.

Foreign Missionary Record

SAILED

From Plymouth for New York, January 18, 1920, Mr. and Mrs. L. Foster Wood, of Tshumbiri, Belgian Congo.

From Vancouver, January 22, 1920, on the Empress of Russia, Rev. and Mrs. D. C. Holtom, for Tokyo, Japan, and Rev. and Mrs. Gordon Jury, for Rangoon, Burma.

From New York, January 28, 1920, on the City of Benares, Miss Mary Parish for Pegu, Burma.

From San Francisco, February 21, 1920, on the Nanking, Miss Amy Coe, for Balasore, Bengal-Orissa; Miss Anna Dahlgren, for Iloilo, the Philippines; Rev. J. C. Richardson, for Insein, Burma; Rev. A. E. Seagrave, for Rangoon, Burma, and Miss Edna Stever, for Imphur, Assam.

ARRIVED

Miss Josephine Sanford, of Nellore, South India, at Boston, January 14, 1920.

Rev. and Mrs. G. W. Lewis and child, of Hungkung, South China, at Redlands, California, February 1, 1920.

FROM THE HOME LAND

The Progressive Work in Salvador

Rev. William Keech, superintendent of our mission work in El Salvador, recently made a trip to the eastern part of the Republic. He writes of the establishment of a church in San Miguel, which has been organized with a membership of twelve. With the little church in the mines of San Sebastian, this makes two churches in the eastern part and ten in the whole Republic.

On January 8, a goodly company assembled on the banks of the River San Miguel to witness the baptism of the first believers of the city of the same name. After a short service in which the ordinance of baptism was explained, Rev. E. L. Humphrey baptized the twelve candidates, and in the evening of the same day the church was organized, after which addresses were given by Miss Covington and Mr. Keech.

During the following week services were held in San Miguel, Moncagua, La Joya, and Usultan. In all these places good numbers attended the meetings. In Usultan meetings were held in the open air in the central plaza where very many heard the word preached. The priest of the city was enraged that our workers should have dared to invade his parish and speak in this public fashion. He came among the people and shouted to them that they should not listen to our follies, but go to the church and hear the sermon he had for them. But they neither went nor listened. The portable organ and gospel-hymn singing were too

attractive for them. This city is one of great importance and strategic for our Baptist work, and it is hoped we shall be able to establish the work there with the provisions of the new budget.

IT PAYS TO ADVERTISE

In November MISSIONS we stated the great need of rag rugs to place in front of each of the fifty beds in our Puebla Hospital. Since then over thirty Woman's Circles, Sunday school classes, W. W. G.'s, and individuals have written in for further information. Just about eighteen months ago an "ad" was published in MISSIONS for supplies for our hospital at Puebla. The response was generous but not generous enough. We know many societies who formerly sewed these very articles for the Red Cross will be glad to do the same for the Home Mission hospitals at Benedict College, MacVickar Hospital, and Puebla Hospital. Read the "ad" in this issue of MISSIONS; call your Circle together and find out just what you can do. "He gives twice who gives quickly."

THE WAY TO DO IT

Missionary barrels may be out of style, but some churches like to pack and send them. This year was no exception, and they were no ordinary barrels either. The missionaries who received them have written to this effect. Churches are giving intelligently now. They get the names and ages of the families, and know some of the things that are needed the most, and then they fill these needs. This year, in more than one case, they didn't try to buy shoes or send second-hand ones, but sent the money to purchase them. Warm winter underwear, coats, sweaters, etc., were packed, and in one instance where they could not get a suit for the missionary, they sent money to purchase it. *And they paid the express charges!*

THOSE MINISTERS' WIVES

A letter received at the Home Mission Rooms the other day from the wife of one of our missionary pastors tells a touching story when it is remembered that this woman has ten children, the youngest just about a year old.

"This letter should have been written before, but my husband is away holding services at Fruitdale, and I am taking the two Sunday services and the three during the week. Yesterday and today I have been washing and have another lot soaking to finish tomorrow. Had to let the washing pile up on account of Christmas entertainment, prayer-meetings, etc., and you can imagine how it grows." If this missionary pastor could have an automobile to use between his two charges it surely would help, but then the majority of us say, "there is no more frontier."

MISSIONARIES UNPROTECTED

Our Baracoa field in Cuba is one of the most difficult to be found anywhere. It is in the mountains and the three missionaries, Rodriguez, Siria, and Lobaina are constantly on horseback, and during the wet weather are wet to the skin day after day. We understand that none of them possess a raincoat. This constant wetting causes malaria, from which one is just recovering and another is now suffering. Is there someone who would like to give a raincoat to one of these deserving pastors? The army raincoats are on sale now, and are just the kind of armor these "Knights of the Gospel" ought to wear. During the war we derived unfounded satisfaction in sending luxuries to the men at the front. We find equal joy in sending these necessities to our Soldiers of the Cross. Address Mrs. Mary E. Bloomer, 23 East Twenty-sixth Street, New York City, care of the Home Mission Rooms.

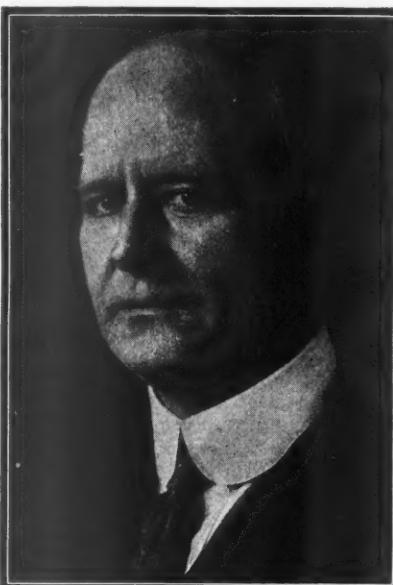
Rev. Gerald Ray Richards

Rev. Gerald Ray Richards died in San Francisco on January 20, 1920. He had spent his vitality so fully in his work in Cleveland that rest was imperative, and in January he and his family made the trip to California. He was enjoying a complete change in the home of his twin brother, Mr. Gary F. Richards, when he was stricken with pneumonia and passed away within five days. Services were conducted by Rev. Bryant Wilson of the First Church, San Francisco. Mr. Richards was born in Jackson, Mich., April 14, 1858. He was a graduate of Denison University and Chicago Divinity School. His ministry of nearly thirty-five years was all spent in Ohio. His work at Cleveland was especially noteworthy. For the past five years he was executive secretary and city superintendent of the Cleveland Baptist Mission Society, one of our standard societies. The city extension and foreign work were both under his direction. The latter included work among the Hungarians, Rumanians, Poles, Bohemians, Russians, Bulgarians, Italians, Swedes, Germans, Letts, Slovaks and Slovenians. Some of the finest work done in this country among the foreigners was done here. Mr. Richards always took a large interest in denominational affairs. At the time of his death he was a member of the General Board of Promotion and of the Board of Denison. In his life he reflected the spirit of his Master. He was free from any thought of self-seeking. His genial optimism reflected his deep trust in God. He was courageous, uncomplaining, hopeful to the last. He leaves a wife, Mrs.

Jeannette D. Richards, and three brothers. His death will be deeply regretted in many circles, not least by the great number of foreign-speaking people to whom he was counselor and friend.

Work in Cleveland

In Cleveland there are now seven Negro Baptist churches fully recognized as standard churches, in strategic positions for usefulness. One of them, Shiloh Church, was organized in 1860, while slavery still existed. It has now about 600 members. Dr. C. Fishback is pastor, and a correspondent expresses his belief



GERALD RAY RICHARDS

that if the colored preacher had an auditorium seating 5,000 he could fill it every Sunday. Then he ought to have it.

The Scranton Road Baptist Church of Cleveland, having disbanded and turned its property over to the City Mission Society, that organization has sold the meeting-house to the Czechoslovak Baptist Church for \$10,000. This is much less than its value, but it gives the new mission church a home where it will be sure to prosper.

Community Changes

Half way between Phoenix and Tempe, Arizona, is a rural community that is rapidly being transformed into an urban community by reason of the construction of a large packing plant. A Sunday school with nearly 100 attending has been organized. Rev. T. M. Smith, whose colporter-missionary work covers a considerable portion of Arizona, has found here a good location for a church, as no religious services of any kind are held within five miles in any direction.

How Pastors' Pay Compares with Others

According to figures collected by the Interchurch World Movement of North America, the average annual salary of a minister in the United States is \$937. This is smaller than the average pay of men employed in eight important industries of the nation. Figures on these industries as of March 31, 1919, were:

Metal	\$1,287.00
Cotton	889.20
Wool	967.72
Silk	1,179.88
Boots and Shoes	1,346.80
Paper	1,164.80
Rubber	1,526.20
Chemical	1,326.40

The average national ministerial salary was derived from statistics showing that ministers in various sections of America receive the following averages of pay:

New England States	\$1,085
North Atlantic States	1,034
South Atlantic States	737
Central States	960
Rocky Mountain and Pacific States	926

Though ministers generally have received but small increases in pay, the latest available figures show that workers in industries obtained, from September, 1914, to March, 1919, the following increases:

	PER CENT
Metal workers	88
Cotton	71
Wool	62
Silk	93
Boots and Shoes	76
Paper	76
Rubber	110
Chemical	104

Since the figures were completed men in these industries have received increases.

Only in six states of the forty-eight are average ministerial salaries more than \$1,000. These states are those with the greatest number of cities. The largest average salary is \$1,678, paid to preachers in the District of Columbia.

Supporting the Ministry

In one Pennsylvania county, thirty-seven and one-half per cent of the ministers have engaged in some occupation in addition to their clerical duties, because they have not been making a living salary, the Interchurch World Movement's Survey has shown. Twenty-five per cent teach school, while the remainder do various kinds of work, including farming and rabbit raising. One clergyman in the same county has in charge six congregations; nine others serve three each, sixteen have two each, and twenty-six one each.

THE WORLD WIDE GUILD

CONDUCTED BY ALMA J. NOBLE

200 BRYANT ST., BUFFALO, N. Y.

Attention!

DID your chapter qualify on this year's Reading Contest? If so, send your report to me directly and not to your Association Secretary Director, and if you fail to hear from me within two weeks, write again. Several chapters last year failed to receive their picture because they did not follow their first letter with a second. Uncle Sam occasionally loses a letter out of his mail bag, you know.

Remember the conditions; every member of the chapter must have read five books during the year ending March 31, 1920; two on Foreign Missions, two on Home Missions, and one Inspirational. It is permissible to have substituted other books for those on the regular Reading Contest list, so long as you conformed to the above conditions.

* * *

It is too early to give a report on the successful contestant in the Story Contest, but some girl will be fortunate enough to be sent as a delegate to a Summer School of Missions. Apropos of this, let me emphasize Miss Crissman's appeal to you to send one or a dozen delegates to one of these inspiring Summer Conferences, Woman's Baptist Assemblies, or Interchurch, listed below. Begin now to plan for it. Intensive mission study every morning, recreation and all kind of fun in the afternoon, and inspirational addresses in the evening! What more could you ask for an ideal vacation?

* * *

SUMMER CONFERENCES OF THE INTER-CHURCH

Blue Ridge, N. C.	July 25-Aug. 7
Silver Bay, N. Y.	July 9-Aug. 19
Estes Park, Colo.	July 9-Aug. 19
Asilomar, Cal.	July 13-Aug. 23
Ocean Park, Me.	July 20-Aug. 30
Lake Geneva, Wis.	July 23-Aug. 2
Seabeck, Wash.	July 28-Aug. 7

WOMAN'S SUMMER SCHOOL OF MISSIONS

Wilson College, Chambellsburg, Pa.	...June 29-July 7
Northfield—Foreign	...July 9-16
Home	...July 16-23
Chautauqua—Home	...Aug. 14-28
Foreign	...Aug. 21-28

* * *

Housecleaning time again! Let's do it thoroughly this year in every chapter, getting rid of a lot of old methods that are worn threadbare, cleaning up the membership list, and changing the furniture around by putting members on different committees. The Library especially needs to be freshened up this spring, getting ready for the new Study

Books, the Survey, Reading, and other contests. This, being the most important room in a Guild Chapter, should be made and kept sunny and bright and cheerful. Can't we throw out some bad habits of being late at meetings; of refusing to give a talk, or enter the Reading Contest; and most of all of being unwilling to offer prayer at our Chapter Meetings? Each Chapter knows its own intimate home life. Let's get busy, girls, and part with everything that hinders our progress, and do our utmost to do over, rearrange, and clean up generally,

*Fairly few
Alma Noble.*

Summer is Coming

The vision that you glorify in your mind, the ideal that you enthrone in your heart—this you will build your life by, this you will become.—James Allen.

How many of you are planning for a vacation at a Summer Conference? It is there you settle Guild problems and pack your kit-bag with new ideas, fresh plans and stunts. Of course, the Guild study books are presented in a most fascinating way, and you will return a trained mission study leader for your chapter. It is there, out of the mass of facts and fun and inspiring friendships, you may gain your glorifying vision, and may enthrone in your heart ideals that make life grander, bigger, and more noble. Don't fail to attend.

The Guild girls of Bainbridge, New York, were "by constant watching, wise." At the very beginning of the year, they mapped out their course, and

set their stakes toward which they would march. Definite, concise, and practical were their aims. At the close of the year they proudly announced *Victory*. The chapter has twenty loyal high-school girls bound by the ties of friendship and an intense enthusiasm to spread the gospel message. They have read 105 books in the Reading Contest and thus claim the reward of Hofmann's Head of Christ. Each month the chapter has taken charge of the Missionary Meeting in Christian Endeavor. They have organized a Crusade Company, and Guild girls, where better can we invest love for Christ than in the heart of a child? At the Bainbridge rally the girls pointed with pride to their C. W. C.—a long table of Sir Knights. The regular books have been used in study, and six weeks of intensive study have been given to the Survey. The president was sent to Northfield and four delegates will go this summer. Last but not least in this list of achievements was the learning of the words of four missionary hymns—"Open My Eyes," "Coming, Coming, Yes, they Are," "We've a Story to Tell to the Nations," and "Go Forward, Daughters of the King."

Bainbridge won because they had a united plan of action. Have you a plan for the year in your chapter and do you work your plan? New officers are now taking their places. Begin now to make your chapter the best.

Sincerely yours,

*Alex Crissman—
Gild Secretary.*

World Wide Guild Intelligence Test

Harper's Magazine for January, 1920, had an interesting article on "Intelligence and Its Uses," which contained some fascinating tests. Wasn't it Lowell who said that "genius consists quite as much in appropriating good ideas as in originating them?" Hence, we express



WORLD WIDE GUILD PICNIC AT IOWA BAPTIST ASSEMBLY, IOWA FALLS,
AUGUST, 1919

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WORLD WIDE GUILD INTELLIGENCE TEST

(On each line of dots, write the word or words that make the best meaning.)

1. Every Baptist girl should Survey from to
2. The of a W. W. G. Chapter is not on the World may be as subnormal.
3. What shall of the who kept Chapter qualifying Reading?
4. many favor thanks ... Mr. Hill Mrs. Farmer to write How ... Use for for of the?
5. How Cross Work Chapter winter?
6. Every While who can do so should one the Summer of Missions or Baptist summer.
7. Consider debt to the Women's for starting our
8. Missionary a field will prayers.
9. Study may; know that; love give.
10. A ... Program is for the Guild evening Northern Baptist Convention in twenty-second. Come, all!

(The completed sentences will appear in the next number of *MISSIONS*.)

West Central's Unified Plan

Mrs. Robert P. Plimpton, our Guild Secretary Director for West Central District, which includes Kansas, Nebraska, and Iowa, has unified the work in her district with such marked success that I am passing on some excerpts from a personal letter which may be suggestive to others.

"As to the plans of our district work, I do not feel that we are yet very well organized. We have had one meeting of all the secretaries to talk over plans and methods.

"We have attempted to find out just what has been done in each state; also to ascertain the methods used, and which methods produced the most satisfactory results.

"We are trying to unify work in the district by striking simultaneously for one thing, in a businesslike manner, and limiting the time. Printing bills are cut down by this method of uniform letters of explanation or appeal. Girls like to do the thing that somebody else is doing at the same time.

"We have adopted a District Standard, which is simply the National Point Standard, with a few more points added,

and this will produce a wholesome, friendly rivalry between the three states."

POINT STANDARD OF W. W. G. FOR WEST CENTRAL DISTRICT

	Points
For every 10% gain in membership.....	5
For every missionary Program meeting.....	6
For every Industrial meeting	3
For every delegate sent to your Association or State Convention.....	10
For every delegate sent to Summer School of Missions or Denominational Assembly	10
For copies of <i>MISSIONS</i> taken in members' families when No. equals:	
(a) 10% of membership	5
(b) 20% of membership	10
(c) 30% of membership or more..	15
For $\frac{1}{4}$ of your pledge or apportionment paid on or before July 1, Oct. 1, and March 15	25
For special Home Mission Thank Offering in November and special Foreign Mission Thank Offering in February.....	20
For every book—missionary or inspirational—read by member of chapter.....	3
For every Chapter qualifying in National Reading Contest	25
For every story entered in State or National Contest	25
For prompt return of report blanks properly filled out	20
For response on part of Chapter to special calls for money or supplies or gifts of Christmas boxes	15
For every public Program or Missionary Pageant presented before the church	25
For use of "Survey," or other material suggested by National Officers, in Chapter	25

"The advisability of holding our state W. W. G. Rallies in conjunction with each other has been under consideration; State and National Workers might thus be enabled to attend all with minimum of expense, both of money and time. Then too, local secretaries might be interested in comparing work in the different states.

"We are much pleased with the Survey and Mrs. Farmer's leaflet on its use with girls. All secretaries are urging its use in their chapters. This information will give the girls a knowledge of facts which will put missionary work on a solid basis.

"Our pledges toward our Jubilee W. W. G. Dormitory, Swatow, China, are as follows:

Iowa	\$654.00
Nebraska	554.00
Kansas	417.25
<hr/>	
	\$1,625.25

"A few more White Cross Refugee Garments were also received before the shipping instructions came, making thirty-two pinafores and eighty-one chemises, a total of 113 garments which have been sent to Boston by express, prepaid. I hope they will reach their destination in proper condition and time. I inspected the garments as they came, remade, and remedied where possible, but perhaps I was not critical enough. I didn't know just how exact I was expected to be, but I folded and packed in bundles and tied as we did the Red Cross garments before shipping.

"Our aim in the district aside from

meeting some of the urgent needs of the present, is to give definite and intelligent training in constructive missions; in other words, to make the work appeal as a life-work and not merely as a pastime for a few leisure hours."

FROM THE MORNING'S MAIL

JENKINTOWN, PA.

Our Jenkintown W. W. G. Girls are enthusiastic over this year's program with the help of "Survey, the How to Use, First Aid to the Injured" and "A Crusade of Compassion." We sincerely thank the sender of "Survey" and "Helps" and will make good use of them.

How I wish you could have been with us last night at our annual supper—"Banquet" we call it because we have the full banquet program minus the elaborate menu; toasts, yells, songs, and speeches—all missionary in tone.

Part II was an acrostic on "Crusade," the girls impersonating foreign doctors and nurses in costume. The best feature of the evening was an inspiring talk given by our pastor's wife, impersonating Mrs. Helen Barrett Montgomery, on the Jubilee Plan. The result was a pledge of one dollar by twenty of the twenty-five girls present, three of whom were not Baptists, but they love our W. W. G.

Our president of the senior circle, has such splendid afternoon programs every month with a supper (very largely attended) and an evening program with always a missionary as speaker, that we find it difficult to get in our pageants twice a year.

Some of the girls are doing personal work but we are praying for someone to "Go." As yet our church has not had the joy of sending one missionary.

LIMA, OHIO

Just a line to tell you of the very enthusiastic "Hold-the-Ropes" W. W. Guild which is now just a year old. We always have 100 per cent attendance and meet twelve months in the year. The girls won't stand for summer holiday, for they say there is too much to learn.

They are the biggest givers per capita in the church. They want to keep abreast of the times so whenever anything new comes out, please put us on your list so a copy will be sent. We plan to study the Survey.

SANTA ANA, CAL.

Our two chapters of the First Baptist Church of this town are to have a contest from the study text-book, "The Crusade of Compassion." I, as the counselor, am going to ask questions in review and the two girls who answer the largest number of questions correctly will receive a W. W. G. pin for a prize. The girls like the idea and say

MISSIONS

that they will make a stronger effort to do well in this review than if there were not this incentive to study. We thought it wiser to take this study book in the earlier part of the year and take "Christian Americanization" during the spring. We plan to study the "Survey" in between the two text-books."

WOODBURY, N. J.

In spite of a baby blizzard Friday evening, February 6, we had sixty at our Young Women's Supper Rally and organized three chapters. Two high-school girls drew water-colored place-cards in Japanese and Chinese designs with a telling bit of philosophy on each one. Tucked away in each napkin was a conundrum and these furnished much fun between courses. The high-school group gave the W. W. G. yells, and the next older group sang the W. W. G. songs.

One group consists of the college graduates, teachers, and young married women; another, of girls a little older than high-school age; and the third of younger girls. The two older groups want to devote their time mainly to mission study, probably including some White Cross work.

The girls plan to prepare the pageants for the monthly missionary prayer-meetings of the church. In all three groups, we expect to have eighty enlisted.

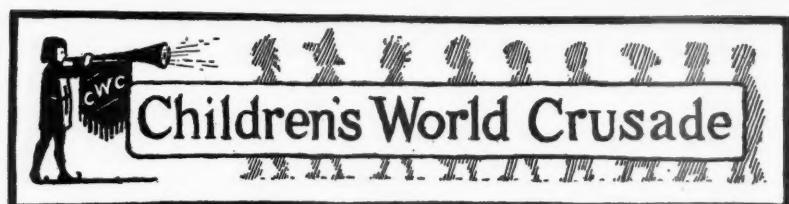
After supper, the lights were turned off and just an electric cross was left burning while a young woman with a trained soprano voice, sang "The Light of the World is Jesus." Later on, another good singer, "Tell It Again."

SUMMER ASSEMBLIES AND SCHOOLS OF MISSIONS

It is time for you to plan to send one or more delegates to the Conference nearest your home. Next month we will publish a complete list, but be thinking and deciding how many delegates you can send. Of course, you must not use any money pledged for missions, but why not give one of our fine plays or pageants and take an offering? *Don't sell tickets ever*, even for such a worthy object.

THE C. W. C. DESIGNS

The Editor submitted his design in the March issue in advance of the contest. This month we give the heading designed by Miss Bertha S. Bennett, as one of the best of those received thus far. The prize has not yet been awarded, as we wish to give our artists a fair chance. In this design you see the shadow procession which Miss Bennett made familiar in her poster designs. See if you can name the different nationalities represented. That will take the place of the puzzle page, which we could not get ready this month.



God Wants the Boys and Girls

God wants the boys, the merry, merry boys,
The noisy boys, the funny boys,
The thoughtless boys.
God wants the boys with all their joys,
That he as gold may make them pure,
And teach them trials to endure.
His heroes brave
He'd have them be,
Fighting for truth
And purity.
God wants the boys.

God wants the happy-hearted girls,
The loving girls, the best of girls,
The worst of girls.
He wants to make the girls his pearls,
And so reflect his holy face,
And bring to mind his wondrous grace,
That beautiful
The world may be,
And filled with love
And purity.
God wants the girls.

* * *

With Our "Shadow-Selves"

"This learned I from the shadow of a tree
That to and fro did sway upon the wall
Our influence, our shadow-selves, may fall
Where we can never be."

It will be a joy to the *Crusaders* to know that the work that they are doing through their gifts and prayers, at the Christian Center at Indiana Harbor is growing in numbers and extent. It began last September with a few people who were willing to investigate the fine new building and try out the classes. The Day Nursery has grown from five babies to thirty. Through the Day Nursery we have been able to keep, as regular boarders for a month, two sisters and their brother who were in the greatest need of care. The youngest, a little girl a year old, was in the first stages of rickets, and with good care and nourishing food the trouble has been arrested and she will probably escape.

About fifty children have been coming weekly for a bath in our warm, clean rooms. Miss Noyes writes, "It is difficult to convince them that it is possible to bathe any day but Saturday." There are two Boy Scout troops and three boys' clubs. There are five sewing classes a week, where girls are learning to make clothes, and they exhibited their finished work at the Christmas entertainment.

Eighty-five children helped to trim the Christmas tree, each going in turn to tie two ornaments on it.

Heralds, have you been rolling bandages during the war, and gathering toys for the children made homeless by the dreadful battles? Weren't you surprised when you saw in your own new leaflet on the kindergarten at Morioka, Japan, that those little Japanese children, whose kindergarten we have been supporting, have been doing those very same things? Their motto, "With love serve one another," sounds very much like what your leader has been saying to you, doesn't it? Try to say it the way they do. All this makes me think that all children and all big people are quite alike when they know about Jesus. Three cents will pay for a copy of this leaflet, which has three lovely pictures in it, for you to have for your own.

The *Jewels* have had their letter from Aiken Institute telling about the Day Nursery there, all winter. Now we have one on the hospital at Nellore, where we have been taking care of the sick babies. Dr. Degenring, who is their doctor, is ill, but you send for a letter and see if we aren't fortunate in having someone else who can take care of sick babies.

Just Boys

When Mr. Roosevelt was President of the United States, he sent his children to the public schools instead of giving them private tutors. One day a visitor said to Archie, "Do you like the public school? Don't you find that many of the boys are rough and common?" Archie replied with vigor, "My father says that there are tall boys and short boys and good boys and bad boys, and those are the only kinds of boys there are."

Where to Send

Send to Interchurch World Movement, Missionary Editorial Department, 160 Fifth Avenue, New York City, for a list and description of the splendid plays and pageants which appear on the order blank.

"Missions" is going to offer a worth-while prize to the group of Crusaders that sends the largest number of subscribers. Get right after it.
—Ed.

The Editor With His Correspondents

A pastor writes to ask if the denomination will need two magazines, and if *Missions* will give the same news "stuff" as *The Baptist*?

Let us reassure this good brother at once. There are no two magazines. *Missions* is a magazine and *The Baptist* is a paper, and the difference is so marked that no one who looks at the two productions will be likely to mistake it. *Missions* is a monthly and *The Baptist* is a weekly. The scope of the two is distinct.

The same news will not be found in the two periodicals. *Missions* is a highly specialized missionary magazine, gathering from our own and other mission fields the kind of material that a weekly paper could not plan to give, and presenting this in such form and with such wealth of illustration as would not be possible in the paper.

It is true that important conventions and conferences will be reported in *Missions*, but the report will always differ from any other and will be adapted to the magazine purposes. Besides, there will probably always be a large number of persons who will not take both *Missions* and *The Baptist*. There need not be the slightest fear, however, that the reader of both will feel that he is going over the same ground in the same way. Both will specialize in their respective fields.

Missions has a distinct aim and purpose—to disseminate information concerning missions at home and abroad, so that our people may know fully what we are doing and ought to do, and further than that, be intelligent concerning all other mission work the world around. *Missions* was never more needed than now, and the ideal thing for the Baptist family is to take *Missions* and the weekly paper on the convenient club plan.

* * *

"Why doesn't *Missions* give us news about what the other denominations are doing in mission work? If you want to know, you have to take some other medium of information. You wouldn't know from *Missions* that there was any mission work in South America or Korea. Why not give the news of what others are doing?"

Well, good friend, *Missions* cannot plead guilty to the whole of that indictment. It is true we do not give nearly as much news about the work of the other denominations as we should like to, for the simple reason that we have not the space. Month after month we have had pages of news of this kind that have had to be taken out at the last moment because

matter came from the Societies that claimed immediate attention. We have many interests to deal with, and all must have fair and balanced treatment, so that it is not possible to do what we would like to do along the line our correspondent asks about. We intend to improve, however. But now, is it true that our readers would never know there was any mission work in South America or Korea? We fear that proves that our correspondent has not read *Missions* as carefully as our readers do who answer the Question Box queries. Go over the pages again, and make sure of your facts. But also watch and see how we shall meet this friendly suggestion!

* * *

Not for the first or second time are we asked if we cannot give pronunciations for the foreign names and words used in *Missions*. We really mean to do so, where it is practicable, and where we know. But some readers do not like to be stopped by the pronunciation in parenthesis, and occasionally one thinks it makes the magazine too much like a primer. There are two methods, and we rather incline to try both, at different times of course. One is to pick out all the words to be pronounced, and then give a glossary at the beginning or end of the article. Another, and one that commends itself as easier, is to pronounce the word immediately after it is given the first time, spelling it phonetically as nearly as possible, and putting the accented syllable in italic. For example, Gauhati (*Gow-hah-te*). In pronouncing, the English letters will be given their usual sound—that is, a, e, i, o, u, will always be that. When *a* as in father is meant, *ah* will be used, as easier to catch the eye than dotted *a*. When *i* is to be pronounced *e*, *e* will be used. Short *i* will take care of itself, as will short *a*, through the accompanying consonants. When pronunciations are not given, pronounce the word just as you would naturally in English. Thus "Assam" is "a" as in "am" in both cases, and not Ah-sahm. Accent on the last syllable. We have in mind, also, to print a section of a glossary or pronouncing dictionary in each issue. We are only too glad to make the reading intelligent, and we realize that, as our correspondent says, many persons decline to read a missionary selection, because they fear to make mistakes in pronouncing the foreign words. Kindly suggest any improvements that occur to you. That is what we want. Constructive criticism is invaluable.

INTERCHURCH ITEMS

CENTRAL AMERICA

In all Central America, excluding Panama, there is but one evangelical hospital, that conducted by the Presbyterians at Guatemala City, whose building was wrecked by the earthquake a year ago. The plan mapped out by the Interchurch Survey for the expanded work calls for five hospitals, and for four times as many schools as now exist.

Only four of the thirty boards affiliated with the Committee on Cooperation in Latin America are working in Central America. These are the Presbyterians, in Guatemala, the Methodists, in Costa Rica and Panama; Baptists, in San Salvador, Nicaragua, and Honduras; and the Moravians, who are working with the Indians in Nicaragua, along the Mosquito Coast. This is the only work done among the Indians, although fully half of the people of Central America are of pure Indian blood. Of a million and a quarter people in Guatemala, one million are Indians.

In five Central American countries (excluding Panama) there are now only ten Protestant church buildings for a population of 5,000,000 and most of the churches are shacks with a capacity of not more than a hundred worshipers. Eighty-five per cent of the population is illiterate, while in Honduras the proportion is ninety per cent. In Panama conditions are slightly better on account of the canal and American influence.

FIFTY DENOMINATIONS IN THE STATE

"We have eight different Baptist bodies, seven kinds of Methodists and six kinds of Presbyterians, and there are fifty different religious bodies in North Carolina," declares George J. Ramsey, of Raleigh, North Carolina State Rural Supervisor. "The population is nearly 2,500,000, 780,000 of whom are Negroes. Of the total, 1,080,723 are church members. Of these 10,000 belong to small, little-known Protestant bodies."

NEED OF HOSPITALS

Five thousand persons are turned away from Protestant hospitals daily, according to statistics recently compiled by the World Survey Hospital and Homes Division. The same figures show that out of the 7,000 hospitals in the United States, only 700 are under the auspices of Protestant evangelical churches. Approximately half of the entire 7,000 are maintained by the Catholic Church.

What was formerly a notorious saloon and dance-hall in Chicago has become the church and social settlement headquarters of the Italian Christian Institute. That is one of the fruits of prohibition.

THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLA SUTTON AITCHISON

THE RELATION OF THE WOMAN'S MISSIONARY SOCIETY TO THE HUNDRED-MILLION-DOLLAR CAMPAIGN

THEY were making a great clamor in the attic overhead—my sturdy lad and his chum—trying to apply their ears to the keyhole of the universe by means of an aluminum wire and the natural antennæ of the tall elm in the next lot, while underneath I vainly tried to translate the new propaganda of the Board of Promotion into personal messages to the *Open Forum* correspondents whose letters of inquiry have literally inundated my desk of late. "Why not let them 'listen in' at the denominational wireless?" thought I. "That will afford the most unbiased testimony." So if you are desirous of attuning your missionary society to the keynote of the national organizations, please join me at the receiver of the Baptist Wireless Telephone.

"This is the General Director of The Baptist Board of Promotion speaking. Month by month, conviction throughout the denomination has grown, intensified and become dominant that the Baptists should strike out in a world enterprise measuring up to our hopes and means. All the power of the church stands ready to be used in this magnificent undertaking, but it must be mobilized and organized to the last degree. We earnestly hope that the pastors and the people of the church will accept this plan as a unified, standard method of organization, and will put their utmost confidence in its effectiveness. Into the plan has been crowded the very best experience of the marvelous money-raising achievements of the past few years, the mistakes of the past being avoided and lost motion eliminated. Missionary benevolence subscriptions, beginning with the new fiscal year, are now to be for the total amount of money the person desires to contribute during the next five years to the total budget of \$100,000,000, as set forth in the Survey. This includes Home Missions, Foreign Missions, Board of Education, Ministers and Missionaries Benefit Board, State Conventions, and Standard City Mission Societies, to which the church-members are accustomed to make separate gifts; so this New World Movement subscription will include all the pledges which the individual might otherwise expect to make during the five years to these various boards. There should be a special treasurer designated by the Promotion Cabinet in

each church to handle these funds, which are to be sent in as *one undivided amount*, to the state collection agent."

There was silence for a moment, and then a voice from the First Baptist Church of Galesburg, Illinois: "We are busy readjusting our entire church machinery to function according to the new plans of the Board of Promotion."

"A most commendable spirit," thought I, "but just what will that mean in the benevolence methods of the average woman's missionary society?"

Then from three points of the compass came messages fairly tumbling over each other: "We can't do that. We are willing eventually to hand our funds over to a common treasurer; but we cannot get as much money from our women, especially if they are not members of the church, unless we have our separate budget, pledges, and collections."

"We're willing to make our benevolence offerings weekly, on the general collection-plate, but we want forty per cent of all receipts handed over to the woman's society treasurer for us to subdivide and disburse as we choose. We don't want to surrender our identity."

"Alas!" broke in the masculine voice of a benevolence treasurer, "we've tried our best for several years to adopt a really unified budget system, but our women won't have it so. They are willing to make their offerings weekly, on the Sunday collection-plate, but in their distinct envelopes; and I must keep these envelopes all separate, hand them to the woman's society treasurer, and then rehandle the various and distinct sums they return to me for the several objects of missionary benevolence. *Talk about lost motion!*"

"I wonder," mused I, in another lull, "whether there has ever been a successful operation of the Unified Budget approximating the present plan of the Board of Promotion." As if in reply came the following, from Mrs. E. A. Beavan, pastor's wife in the Lake Avenue Church, Rochester, New York:

"Our women are solicited at the time of the annual every-member canvass, and make their pledges, these being paid weekly through the duplex envelopes. We raise our apportionment this way. The church benevolence treasurer sends our money to the Board of Promotion and simply gives our

Alliance (woman's organization) a monthly statement of his receipts and disbursements on our apportionment. This report is read at each monthly meeting of our Alliance. When anything extra is needed, like the Jubilee money, our Finance Committee makes a canvass of all the women of the church and raises the money that way. To meet our current expenses, a monthly offering is taken at the Alliance meeting, and at the beginning of each year the Finance Committee solicits for 'Special Gifts.' We never hold sales or give dinners or do anything like that. The money is all *given*. Since we have been with the church, the woman's apportionment has been fully met on the above plan."

On the heels of this message came another, from Miss Nina M. Stevens, pastor's secretary in the Lake Avenue Church, of Rochester: "Our women all contribute through the duplex envelope system, anyone contributing on the benevolence side automatically becoming a member of the woman's missionary society, and on the current expense side, a member of the social society. Once or twice through the year, we secure from the treasurer a list of all the women of the church who do not contribute through the benevolence side of the envelope and make a special canvass, both for acquaintance and pledges. The benevolence treasurer sends in the proportion of money due to the women on account of the budget which they submitted at the beginning of the year. The current expense account is handled in the same way. The benevolence report for the church's fiscal year (ending January 31) shows all apportionments fully paid, that for Foreign Missions overpaid, and that for the Ministers' and Missionaries' Benefit Board paid quite a ways ahead. This is altogether the best showing we have ever been able to make."

Dear Average Woman, sincerely striving for maximum efficiency in Kingdom finances, is there not material for prayerful thought in the foregoing communications? While their web is fanciful, every sentence in their woof is taken from letters at this moment on the Forum conductor's desk. Of course you are going to cooperate in the Board of Promotion plan—which is not the work of any one person, but of the federated brains of a number of capable men and women who believe that the very highest efficiency is none too good for the King's business. Is there not prime value in uniformity of method—and that a method which eliminates lost motion? Local adaptations may have to be made; but shall we not give this large application of the Unified Budget Plan the trial requested by the Board of Promotion? Let us adopt the slogan which

has already put the backbone into more than one movement:

"WE CAN. WE WILL!"

"MENTALGRAPHS" TO ILLUSTRATE THE SURVEY

In presenting missions from the Survey, in our monthly meetings, the most difficult problem was that of giving statistics in fresh, forcible fashion, so that a general conception of the whole might be retained. We decided to construct for ourselves "mentalgraphs" picturizing facts and figures so vividly that they might easily be reconstructed in review. Incidentally it did away with the inconvenience of arranging a large chart. In the study of the American Indian, we put on the canvas of our minds an imaginary circle and divided it into sixty per cent black, twenty per cent gray, and twenty per cent white, representing, respectively, the unevangelized, the Roman Catholics, and the Protestants. For the Negro we constructed a great stairway, each step representing one per cent to show the educational development of the race. For fifty years ago, we put the Negro on the fifth step, and for today on the seventieth. All these canvasses are hauled out and rehung (mentally) at each succeeding meeting; our final session will close with a full exhibition.—*Miss Gladys G. Davies, First Baptist Church of Austin (Chicago).*

EXCELLENT HOME-MADE PROGRAMS

Our missionary society is organized on the Group Plan, there being five groups. It was decided to ask each group to be responsible for one program, topics for which were assigned by the Program Committee. Group A had "Medical Missions." The stage was made into a Chinese tea-garden, and there two of our medical missionaries met and talked over their own work and that of the other doctors and nurses. Some of the native nurses appeared and told their stories. The group had arranged all the conversations from leaflets supplied by the Foreign Mission Headquarters. Some ten or twelve group members had part in that program, this bringing forward women who never had thought of taking part in a meeting before.

The next meeting was on "The Children Who Toil"—taken from "The Path of Labor." Group B presented various classes of children—newsboys and girls, flower-makers, cotton-pickers, children in the movies, etc. The little scenes, though very crude, carried their lesson, as was evidenced by the faces of the women whose own children were taking the parts.

Group C put on the program called for by the Board of Promotion, one of the members doing a most remarkable piece of work by giving a survey of the

Survey in fifteen minutes without reference to the text.

Group D gave an Americanization pageant. Group E had the educational work of the denomination. The programs were very successful, especially in the enlistment of such unusual numbers of women taking part.—*Mrs. S. C. Jennings, First Baptist Church, Evanston, Ill.*

Note. The *Forum* Conductor's address is 100 Alta Avenue, Yonkers, New York. She is most gratified at the large number of recent inquiries regarding plans and programs appearing in her department. All Home Mission supplies, however, must be ordered from the Literature Headquarters, 2969 Vernon Avenue, Chicago, and all Foreign from Room 1433 Stevens Building, 16 North Wabash Avenue, Chicago. Catalogs are furnished free. As the *Forum* Conductor serves without compensation or office supplies, postage for replies to inquiries will be appreciated.

Prayer Calendar

NEW AMERICANS

Prayer opens our lives to God so that his will can be done in and through us, because in true prayer we habitually put ourselves into the attitude of doing whatever God wills.—Henry Emerson Fosdick.

For Americanization; a spiritual awakening to meaning of our national life.

That Christian centers may be dynamic centers of social regeneration.

That churches may not shrink from contact or opportunities.

That employers of immigrant labor may truly interpret American spirit.

That little children of immigrants may receive America's best.

That mothers of immigrant homes may find secret of Christian home.

For missionaries, more than 500, speaking twenty-seven languages.

For Christian neighborliness and individual friendliness.

That pastors of English-speaking churches be alert to seize opportunities.

For public school-teachers, that they may have spiritual insight.

For foreign-born students, that they may find rewarding friendships.

For training-schools, teachers and students of foreign-speaking schools.

That young women of foreign birth may be fitted for leadership.

That diplomatic and commercial representatives be given true conception of Christianity.

(Selections from the daily list prepared by Dr. C. A. Brooks, in *Book of Remembrance*.)

Missionary Education Conferences

The annual Missionary Education conferences next summer will be held as follows: Blue Ridge, N. C., July 25 to August 7; Silver Bay, N. Y., July 9-19; Estes Park, Colorado, July 9-19; Asilomar, California, July 13-23; Ocean Park, Maine, July 20-30; Lake Geneva, Wisconsin, July 23 to August 2; Seabeck, Washington, July 28 to August 7. These conferences, which are in their nineteenth year, are now under the auspices of the Missionary Education Department of the Interchurch World Movement, Dr. Miles B. Fisher, Director.

Emphasis is to be placed on the devotional life, Bible teaching, stewardship, and life service for Christ, but the atmosphere of the conferences will be supremely missionary. They have exerted a remarkable influence in past years in leading the young of the churches to give their lives to Christ's service.

The Work Remaining

By HELEN BARRETT MONTGOMERY

From the 1918 Idaho Annual Report it appears that 33 out of the 51 churches in the State Convention have some form of organization for women or children. This figure would not be disheartening unless one read further and found that only 7 of these organizations were missionary, that 8 were joint mission and aid, and that 18 represented solely Ladies' Aid Societies. This means that 36 out of 50 churches have no missionary organizations among women or children. Seventy per cent of our Baptist churches in this great young state with no systematic, organized, purposeful missionary work carried on by the women of the churches.

Idaho is not alone in this record. Not half the Baptist women are connected with definite work for either Home or Foreign Missions. Less than half of our organized churches make any contribution to missions. Here is the greatest field of endeavor for the Women's Missionary Societies. If those already enlisted cannot double their gifts let them see to it that the number of givers is doubled. Nothing less than an organized group of women to promote missionary intelligence, prayer and gifts, should satisfy. *The goal can be reached provided missionary women care enough, pray enough, and work enough.*

Questionnaire for the Next Missionary Meeting

1. How many churches are there in our Association?
2. How many churches have Women's Missionary Circles?
3. How many churches should this Society plan to reach and organize?

West China Decidedly on the Map

THE *West China Missionary News* for December brings information of the work in that remote but important corner of the world. Rev. Joseph Taylor is the editor-in-chief, adding this to his many other duties. The annual report of the Advisory Council shows that this new organization has undertaken the whole campaign for the province of Szechuan (Szech-wahn), and elected a secretary of evangelism. Rev. H. J. Openshaw, our missionary at Yachowfu (Yah-jo-foo), is the man chosen, and is peculiarly fitted both by experience and temperament for this position. "That he will bring to the movement all his unbounded enthusiasm and personal magnetism is certain," says the *News*. From his experience on the survey for the Interchurch World Movement, Dr. Taylor suggests that the Advisory Council survey parts of the province with a view to a well-planned and thorough evangelistic campaign. There is danger of a spasmodic effort that may be disappointing and create prejudice against organized evangelism. Some good and faithful missionaries, he says, look askance at the plan to organize effort, hence wise action is necessary. It is suggested, further, that a Chinese associate secretary should be secured at the earliest possible moment. "It is always well to remind ourselves that the evangelization and Christianization of China ultimately rest with the Chinese Christian Church. Nothing that we can do can be a substitute for what the Chinese Church must do. She must increase and we must decrease." There speaks the kind of missionary we know Dr. Taylor to be.

THE ADVISORY COUNCIL

The annual meeting of the Advisory Council was held in Mienchow (Me-en-jo). T. C. Yoh and Mr. Openshaw were our Foreign Society delegates, and seven organizations were represented. The paper reported a deficit of \$130, but it was voted to continue it, change it from magazine to paper form and issue weekly. Each local church was asked to contribute and support in every way the church paper. Not so different in West China from what it is at present with Northern Baptists in this respect. It was decided to hold the West China General Conference in Chengtu the first ten days of January, 1921. The reports are to be presented in both Chinese and English. We note that Phonetic Script has place for consideration, and it is to be used in a small part of the church paper. The Advisory Committee sent a protest to the Chinese Foreign Office and the Secretary of Foreign Affairs at Washington in regard to the establishment of American breweries in China, but nothing had come from it as yet. A

special committee was appointed to watch and deal with such matters. Christian communities in local centers were recommended to organize Moral Welfare Committees in connection with officials, gentry, and leading citizens, and churches were recommended to organize temperance societies. The Social Service Committee was requested to organize a campaign against the opium evil. Churches were asked that according to their rules they strictly prohibit trading in opium, as well as its growth and use. Indicating that the efforts to stamp out this evil have not proved successful.

EVANGELISTIC CONFERENCE IN CHENGTU

The keynote of this conference, which appeared on a scroll above the platform, was the saying of Mr. Moody: "The world has yet to see what God can do, in, by, through, and for the man wholly given to him. Will you be that Man?" The conductors consisted of J. H. Blackstone, E. G. Tewksbury, secretary to the China Sunday School Union, Dr. Chen Wei Ping, and Misses Paxson and Davies, of the Shanghai Y. M. C. A. Nearly 500 delegates attended, students in mission schools numbering about 100 women and girls and 300 men of the total. The *News* says:

"Perhaps the best selection of all was the appointment of Dr. Chen Wei Ping to a series of meetings with the students of the West China Union University. Every morning for eight days Dr. Chen met the students at 7:15 and spoke to them as only a Chinese Christian pastor can speak to Chinese students. The young men recognized in the speaker a patriot, a student, and an orator. With fine understanding of what was in the hearts of the students—their burning desire to help their country in her hour of distress—Dr. Chen led them to the thought of sacrifice for others which is the bed-rock teaching of Christianity. Miss Ruth Paxson was present at one Sunday evening service, and in her direct way brought the students face to face with their life decisions. The faculty are reaping the results of the work of these two servants of God. In one dormitory, *all the students have become Christians; in another all but one*. Students are going out after their fellows and talking about the question of their choice of Christ as their Lord. Students are not ashamed to talk about the matter of personal religion, and welcome the approach of their fellows, or members of the faculty, who wish to help them in their decisions."

In the special province of petition we can see three comprehensive reasons for denied request: the ignorance of our asking, our use of prayer in fields where it does not belong, and the un-readiness of our own lives to receive the good we seek.

WITH THE BOOKS

Tithing, by W. A. Ayres, is, as its subtitle says, a brief study of the scriptural way of raising money for God. It is a little volume of 105 pages, but it compasses the subject, and those who are interested in tithing will do well to send to the author for it, at 212 South Exposition Avenue, Wichita, Kansas, price, forty cents. Those who wish to circulate a leaflet giving forty reasons for tithing can secure copies at the same address at forty cents a hundred. The author is not publishing book and leaflet to reap a profit, but in order to greatly increase the number of tithees. He has little patience with many of the modern methods of raising money, and treats them without gloves. The strength of the presentation, however, lies in the historical setting and the arguments in favor of the systematic plan.

Fields and Stations of the American Baptist Foreign Mission Society, with maps. The General Board of Promotion has published to promote the work of the Society this summary of the fields and stations, which has hitherto been a part of the Guide Book. One who wishes to have this information can now receive it, and it will be of value for reference. Send for it to the General Board of Promotion or the Society. It will be forwarded without charge.

A new book on the Macmillan list is *New Life in the Oldest Empire* (\$1.25), by C. F. Sweet. The writer is frankly Anglican in his point of view; and not always either generous or just to other Protestant missions, but when that blemish is taken account of and discounted the book is well worth while. Its greatest usefulness will be found in the brief account of the Japanese people, their backgrounds and ideals, and in the story of the Catholic missions in the sixteenth century.

We always look with interest for *The Guide Book* which the Foreign Mission Society issues. The matter is sure to be well selected, much information is packed into small space, print and paper are excellent, and we have what the name implies. The cover for 1919-1920 is exceptionally good, showing the artistic clock-tower which stands on the campus of Judson College in Rangoon as the Coles Centennial Memorial Tower. The contents give us history and geography, episodes in the year's work, personnel and administration, with illustrations, financial and statistical matter, a program for the future, and the usual missionary directory and glossary. Associate Secretary Liphard's hand is recognized in this as in other literature outputs of the Society. The price is twenty-five cents.

What Our Friends Are Saying

I have just been reading February from missionaries.—*Adelaide L. Pierce*, Watertown, Mass.

MISSIONS, and while I have read MISSIONS for years and always have liked it, I think this is the best number I have ever read, and I want more of my people to read MISSIONS. Can you send me twenty or twenty-five copies of the February number, so that I can put it in the homes, and I will try and get up a good subscription list.—*H. V. Gould*, Pastor Baptist Church, Harrisville, Mich.

Your new form is a decided improvement in every way. Am glad you've broadened out as well as lengthened, growing to suit the times.—*Ella Benedict*, Pasadena, Calif.

The February number is at hand. In every way I look upon it as the best issue that has ever been sent from your office—most excellent.—*Rev. A. C. Berrie*, Eastport, Maine.

MISSIONS in its new form is splendid—"the best yet." These are the sentiments of the subscribers in the North Springfield Mission Circle.—*Mrs. F. J. Preston*, Springfield, Vt.

The change in form immensely improves the magazine in every way. I do not know whether the contents of this issue are superior to previous issues, but the form is so much better that the matter seems to be better too.—*John M. Moore*, Pastor Marcy Avenue Baptist Church, Brooklyn, N. Y.

One cannot carefully read even this single issue without having his stock of knowledge increased and his sympathies broadened and deepened. In conjunction with *The Baptist* I am expecting the circulation of MISSIONS to reach the 100,000 mark at an early date. *Co-operation* is the key word of the day and will do for us Baptists what it accomplished for the Allies in the great war. May God make us duly humble and keep us constantly moving forward!—*Leonard W. Riley*, President McMinnville College.

The February issue of MISSIONS is the best piece of Promotional Literature on Prayer and Stewardship that I have seen. Accept my congratulations upon this most excellent issue.—*William T. Thayer*, Director of Religious Education, Connecticut Baptist Convention, Hartford, Conn.

Your Question Box is certainly a great idea. I wish there was one with every magazine I take, I would be a much better informed person than I am now if I read and studied each one as much as I did your February MISSIONS to find these answers.—*Mrs. W. H. Merriman*, Poland, N. Y.

I am so glad for enlarged size that does away with most of the fine print that I find so trying to my eyes. The illustrations show marked improvement. I should be glad to see more letters

I want to say that I have never enjoyed MISSIONS as now, and February issue seems especially rich.—*Mrs. E. K. Sanctuary*, Enosburg Falls, Vt.

Allow me to congratulate you upon the new MISSIONS. I think that it is a tremendous improvement over preceding issues, excellent as they were. MISSIONS is a handy sized magazine and the wider columns make the text much more easily read. And it is certainly interesting. The article by Coe Hayne was a great one and interested me, as I spent several years in a small Jersey town. Your articles on pages 28 and 57 read as if the writer was talking right at one.—*William F. Brown*, Mt. Airy, Philadelphia.

I desire to congratulate you on the splendid appearance of MISSIONS for January. It raises our hopes high for the future.—*C. J. Baldwin*, Granville, Ohio.

A VALUED NOTE FROM THE GENERAL SECRETARY OF THE AMERICAN BIBLE SOCIETY

My dear Dr. Grose: I cannot let two numbers of MISSIONS for the year 1920 go by without expressing my very great enjoyment of it. You have adopted a most beautiful form and you have made it most attractive in contents, including your illustrations, which are so unique, and your text, which is so varied. It brings to mind many places in which I had the privilege of seeing the work of your Board on the foreign field. With kind regards and best wishes for your continued achievements, I am, cordially yours,

W.M. I. HAVEN, General Secretary.

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Hospital Sheets, 90 x 54 inches when shrunk.

Draw Sheets, 106 x 40 inches when shrunk.

Pillow Slips, 31 x 22 inches.

Spreads, 86 x 66 inches, for single beds.

Blankets, double bed size.
single bed size, woolen or cotton.

Table Cloths, 1 1/4 x 1 1/2 yards.
1 1/2 x 2 1/2 yards.

Napkins, medium size.

Tray Cloths, 20 x 15 1/2 inches.
11 x 8 inches.

Bedside Tablecovers, 27 x 16 1/2 inches.

Chiffonier Covers, 36 x 18 inches.

Bed-pan Covers, 16 x 12 inches.

TOWELS: Roller for the kitchen; small linen towels; glass towels; kitchen towels; hand towels; face towels; bath towels.

WASH CLOTHS.

CLEANING CLOTHS, various sizes for floor and furniture.

MOP RAGS.

That these goods may be sent parcel post if under eleven pounds to Mexico, or twenty pounds in the United States. For further particulars write

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"Mormonism," 15 cents. "Adventism," 15 cents.

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Another correspondent writes: "A lady last evening told me that she and her husband were both saved from Christian Science by the Christian Evidences Course and that a friend of hers had also been saved from Christian Science by same."

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